

Sacred Plants as Guides: New Dimensions of the Soul Address to the Jung Society

1991
Location, Claremont, CA

Original transcription by: [03/21/09] - Spencer Barrett
Review 1 by: [06/27/09] - Spencer Barrett
Review 2 by:

Description

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Introductory Host

[Fades in Laughter from Audience] Without further ado, I want you to Welcome Ethnobotanist Shamanologist and Visionary Terence McKenna [Audience applauds]



[Video Fades in on Terence McKenna who is seated cross-legged, under a whiteboard in the front of a large lecture room at the Claremont College in Southern California, 1991. Terence McKenna who is Addressing the Jung Society of the Greater Los Angeles Area, led a day long Workshop, 'Sacred Plants as Guides: New Dimensions of the Soul'. Later in the lecture as the camera pans back around to view the audience, the viewer can see a room filled to capacity with hundreds of individuals attending]

Terence McKenna

Well, it's a pleasure to be in Southern California and in Claremont addressing the Jung Society but before we get into the main body of all this, I will personally introduce myself to some of those who may not know me.

I started out my Academic Career as an Art Historian with a major in Asian languages. That took me to Asia and sort of Disillusioned me with Traditional Spiritual approaches in the Asian Style. I reconnected then with my Childhood Love of Nature and pretty much abandoned the Humanities and went into the Sciences. But by then it was too late to become a real scientist and I was too tainted by my time again among the Poets and the Artists, so I had to become a very soft, hard Scientist. So I got a degree in Conservation of Natural Resources, about as soft of sciences as you'll ever hope to touch.

Unconscious and the Personality type - but to my mind, it was the late stuff that was fascinating.

I am slightly puzzled and we were talking about it last night at the distance between the Jungian Community and the Psychedelic Community - because they seem to me, the uneducated observer, to be definitely sharing the same concerns and strangely enough they share much of the same history and geography. Basel was of course Jung's home town, it was Albert Hoffman's home town. Did one half of town know what the other half was doing? [Audience Laughter]

I'm not sure. The relationship to Jung to the unconscious - to the Collective Unconscious as it's 'discovered' has been always somewhat puzzling to me because of course if you know the history of 20th century art you know that da da which was the great prefigurative movement for surrealism rose in Zurich.

So you know we got LSD, the schools of Modern Art that laid great stress on the irrational and the great schools of Psychology that extended the boundaries of the Unconscious, all reappearing around in these Little Swiss Towns. It's interesting to imagine conversations or meetings that might have taken place when people slightly left their ordinary habits and wandered into bars they didn't know and drank with people they never met before.

Because Jung provided maps of the Unconscious and at 16 when we were beginning to experiment with this - and let me stress this was before the Great Social Waves of LSD taking of the 1960s - just preceding that from about 1963-65 we were frantic for Maps of the Unconscious. And Freud was useless, I mean the notion that the contents of the psychedelic experience could be reduced to what Freud called Day Residues and Repressed Sexual Desire - didn't wash within 10-minutes you could tell that was not a serviceable metaphor [Audience Laughter]

Jung on the other hand offered a Vast Pantheon of Gods and Archetypes and Psychic Complexes Forgotten or Abandoned. I mean I thought of Jung basically as what I call a Noetic Archeologist, someone who goes with toothbrush and nutpick to dig away the Debris from the Bones of Vanished Idea Systems

If any of you have read the complete - the Works of Jung in the Bollingen Set, you know that the richness of it is all in the footnotes. I mean here was a man who raised the footnote to a high art and who was aware of a literature that nobody else - to my mind, that no one seemed to know about.

Jung's references reach a thousand [10:00] years deep into the past with Great Density of Reference, this is where I learned about [Macrobius and Dosephus and Dionysius the Pseudo Areopagite] and all those other folks that you just never hear about. It was my introduction to the underbelly of Western Civilization was through Jung.

To my mind - now I'll find this into today's theme - I think mentioned that, Jung did not have a lot to say about Shamanism. He came to it late in his life and he had already worked through the Massive, the Exegesis of the Symbol Systems of the European Mind and so he was sort of content to indicate Shamanism as an area where more work was to be done. Then the great follow up scholar who was Mircea Eliade who then actually studied Shamanism showed what it's Archetypal Underpinnings were in all times and places. The combination of Jung and Eliade I think pretty much delivered us as firm map of the psyche, as dependable a map of the Psychic Geography as we can expect to have until we make the trip ourselves and readjust the landscape with our own notes and observations.

For Jung, the Great Path into the Unconscious was Alchemy and alchemy is an interesting pivotal domain because I think we could in a way say it lies halfway between the concerns of an Archaic Shamanism and halfway between the concerns of a Quasi Scientific Psychedelic attempt to explore consciousness.

I did a lot of travelling around looking for a viable, vibrant, numinous approach to spiritual reality. The only place I found it was in the Amazon Basin, where as you know there are extremely Archaic groups of people. People who never submitted themselves to the Historical Process, the way, the peoples of the Middle East and Europe did and there, there flourished, through the use of Chemically Complex Plants, Techniques and Traditions for Accessing a World Invisible to the Rest of Us; a world of Forces and information that is Transhuman, Supernatural, if the word means anything. This supernatural dimension is anchored in the plants that live in our world.

My brother was a Botanist and I had Botanical Training - as we studied the Psychoactive Plants of the World, especially the New World Tropics where they seem to be Concentrated. We were

Simultaneously Exalted by the Realization that we had found a Doorway; a **Real Doorway into Hyperspace** and at the same time [we're] tremendously upset and alarmed by the fact that this doorway is in the process of being dismantled by the Forces of Human Ignorance that are not Aware of its Existence.

This was the Impulse behind the decision on the part of my partner, Cat and I, that these plants must be saved. They must be preserved in Germplasm Repositories or Botanical Gardens or something like that. Toward a day when they can be studied and the power, the dimensions within them can be given their real weight.

So to this end we founded a Botanical Garden in Hawaii that is specifically dedicated to preserving plants with a History of Shamanic Importance and I mention this because this is the real world political work that we do and everything else that I will say today will be barely anchored in a world familiar to most of us. But there is a Political Anchoring, there is a place where it all comes tangential to the World Bank and the IMF and the Host Governments and so forth and so on. It is tremendously important to preserve this shamanic option if for no other reason then we do not know what it is we do not know What it is We Do Not Know.

At the break if you come up, our Newsletter of the Botanical Garden is the large stack of beige paper and there are 300 copies of that so I hope there's enough for everyone - we do exist on donations so if any of you are philanthropists we can certainly tell you how to spend your money - we have many plans for your money [Audience Laughter]

I wasn't kidding about what an honor I think it is to address the Jung Society. At one point in my life my greatest desire was to become a Jungian Analyst and I had the good fortune of coming upon Jung very young. I was about 15 when a very precocious friend of mine brought Psychology and Alchemy in the [Carrie F. Barnes?] Translation.

I think it had just been brought out. We were stunned and we read it from cover to cover and then went on to [Mysterion Conecti-onase Jon the Studies and the Phenomenologies of the Self]. I said to someone yesterday, 'We read all the books of Jung that the Jungians never read, they seem to stop up there at the front of the line with the Archetypes of the Collective

Mircea Eliade wrote a brilliant book on alchemy called *The Forge and the Crucible* which is the bridge to show you how you go from Jungian Psychology into an understanding of alchemy that approximates Eliade. The notion for the alchemists that Jung brought forth very strongly, was the idea of projection of Psychic Contents, Projection of the Active Imagination onto Processes and Objects in the Exterior World.

In the case of the Alchemist it was the swirling chemical processes in their alembics, in their alchemical vessels that they projected the Great Round of the Archetypes onto these Chemical Processes; they saw Crystallization, Sublimation, Separation as Statements about the Contents of the Psyche as much as Statements about the Exterior World - because for them the firm division between Mind and Matter, the firm ontological division between Mind and Matter, that is built into Western Thinking now did not exist. That comes with Rene Descartes, with the invention of what's called the Resextenda, the Extended World and the Reserverens, the Interior World, which has no spatial dimension.

For the Alchemist, Mind and Matter were two terms whose exclusivity could be blurred under certain circumstances and the terms of one could migrate toward the other. Well, now we as moderns - ordinarily only experience this state when we are intoxicated by Hallucinogenic Drugs or when we are in a state of Severe Psychic Weakness, when there is then overwhelmment from the Unconscious that is not 'with the permission of the ego' as what happens with the Psychedelic Experience.

All these various ways of approaching the psyche seem fairly abstract and bloodless and removed from daily existence, unless the Psychedelic Experience is Present. And then it vivifies these metaphors, it makes clear what these various Perennial Traditions are talking about.

What I thought I would try to do today - and you're welcome to steer it other directions in the question and answer period - is the workshop is Sacred Plants as Guides. A lot of information has to be imparted if we're going to satisfy my pedagogical urge here because I would really like to leave you with information that you didn't have before, some of which may have practical efficacy in your own life.

So in thinking about this very large issue: Sacred Plants as Guides. I basically break it down into three categories for ease of handling in a context like this and they are a kind of survey;

- What / How Many of these Plants are there?
- What are the Chemicals that drive them?
- What is their Geographical Distribution?

In other words, what are the botanical facts of the matter. Then, secondly I think that in order to understand what these things for spiritual growth and psychic development you have to place them in a context, and the context is Chronological and Historical; Have these things always been around? Have Shamans always been taking them? How do they relate to the Synthetic Drugs that have been developed in the last couple of centuries?

So The History of our Relationship to the Pharmacologically induced Ecstasy and then finally and probably we'll get to this afternoon; the Phenomenology of the Experience and the Techniques for Achieving and Controlling it because this is a practical. There is a praxis here, this is not a course in Mongolian Philology or something like that [Audience Laughter]

The Ultimate Idea is to get those who feel called to the task, sufficiently informed and psychically empowered so that they can push off into the Oceans of Mind and the interior. With some fair amount of confidence that they'll return to port [Audience Laughter] with all hands.

So, let's start with the survey and just talk about what the options are, and this will be sort of unstructured and conversational with forays into other areas.

First of all, the striking thing when you want to study Psychoactive Drugs and plants and their impact on human culture - and that's really what interests me - is *how drugs affect culture*. After I went through Jung and read my next part of call was Meluhar.

I absorbed very deeply the notion that Media Structure's Civilizations in ways that the Civilizations are Never Aware of and Jung of course talked about print and manuscript and electronic culture, he did not talk about drugs, but drugs are a form of media because... [Image of a person in a white robe, possibly a shaman or priest, holding a staff or staff-like object.] - information travels through the drug to the mind - that's a medium of Communication! Various Societies wear drugs like clothing with no awareness of their existence at all, somehow in the way that a fish relates to water - So that for instances, if you're in Dublin you are swimming in the ambience of an alcohol culture - you don't have to be drunk to be in Dublin, although it helps, but, the entire society is premised on the possibility. The Entire Society is Premised on the Possibility. [that being drunk helps]

In India the entire society is premised on the possibility of Hashish intoxication and Social Morays, Building Design, everything takes account of this.

Cultures don't see this - we do not think of ourselves as a Meat, Sugar and Alcohol Culture -

People do not walk around saying "Oh Wow i'm so high on Meat, Alcohol and Sugar, I can hardly stand it" - but they are! [Audience Laughter] and certain consequences flow from that!

So as I make my way through this survey you need to bear in mind that a Culture takes its Tone, it's Clothing, from the Drugs that it Emits, and you can know a Great Deal about a Culture from the Drugs it Excludes, the Drugs that it Excoriates and Fears. Because various drugs accentuate the suppressed different parts of the psyche - so these are statements about anxiety, about various parts of the psyche.

The striking thing when you set out to do a cultural survey like this is that you discover that our Culture - the Culture of Europe [21:08] for most of us, Some of us are Black some of us are Asian, but largely the roots of American culture lie in Europe. This is the most Pharmacologically impoverished cultural area on the entire planet. It has the longest history of disconnection from any kind of ecstatic intoxication and the cultural forms of Europe; Linear, Abstract, Narcissistic and Promoting of Male Dominance are to my mind exactly what you would expect in a culture long deprived of the Boundary Dissolving, Numinous Encounter with the Vegetable Mind. A lot of the culture problems we are dealing with are based on the fact that we as Europeans have no place for drugs, we don't really know quite what to do with that.

As you move South from Europe into the continent of Human Origins : Africa, you discover that while Africa supports a tropical ecosystem which because that means increased speciation of plants you would think indicate an increased number of hallucinogens, Africa is surprisingly poor in hallucinogens. This is not well understood - as we go through this survey I will make reference to numerous unsolved

mysteries in the field and I always try to do this because I'm hoping there are graduate students listening and they are looking for research topics and there are numerous research areas where important work can be done, one of them is, this question of Poverty of Hallucinogens in Africa - why? Does it have to do with the extreme length of time that Africa has been subject to human impact. Probably, because Africa is species poor, generally, for a tropical continent.

However in the interest of thoroughness there is one hallucinogenic drug complex that should be mentioned because it raises issues that are important for the broader context and that is Ibogaine or [Image 3 - Bark of Tabernanthe iboga. According to users in Kinshasa, Democratic Republic of Congo, only 3 grams of shredded bark are required for a single dosage, or cup.]

Tabernanthe iboga. The so-called [bedee cults of zaire and gabon?]. Now this is the psychedelic about which we in the West probably know the least, it has spawned no waves of social hysteria it has not been the subject of padrones or media freakout and it's a powerful hallucinogen and it's not only a powerful hallucinogen but it has a component of sexual excitation which is ancillary and unusual. If you have actually

ever looked into the subject of aphrodisiacs the truth is, there ain't any. There are things which cause genital itching and prolonged erection, but a true aphrodisiac, a chemical that would impel you to want to have sex, there is nothing quite like that except this tabernanthe iboga is very interesting.

We tend to think of an Aphrodisiac because we tend to break our heart away from our genitals as a kind of cold thing I think but when you talk to these people who are taking ibogaine they don't talk about aphrodisiac they say this causes open heartedness. One Heartedness they call it, and one heartedness is what they are striving for in the Bewit Cult [The iboga tree is the central pillar of the Bewit spiritual practice in West-Central Africa, mainly Gabon, Cameroon, and the Republic of the Congo, which uses the alkaloid-containing roots of the plant in a number of ceremonies.] and they achieve it and it allows them to resist cultural incursions by Christian Missionaries.

Bewit is the main cultural force that is holding back conversion to Christianity by these people. Fang Culture the people who are using this ibogaine, it's an interesting culture. There is a great deal of anxiety in Fang Culture about Divorce because in relationships between men and women. Divorce is very easily obtained among the Fang but it's always followed by extremely lengthy and protracted negotiations with the family of the divorced partner about the return of dowry and a huge amount of Neurosis and Agony and Murder and Violence goes on over these Dowry Return Negotiations. The ibogaine stands right in the middle of this as a source of one-heartedness making divorce less likely - so it's a very important as a force for social cohesion.

I mention this because when we reach ayahuasca - I mean when we reach South America we will see ayahuasca functioning not as a type of aphrodisiac or a thing to unify couples but as a kind of Telepathic Pheromone that Unifies whole small tribal groups together into a One Hearted One Minded Modality. And if we get into a discussion of the possible evolutionary impact of hallucinogens we'll see that it always lies in the direction of these Collectivized States of Mind and Dissolution of Boundaries between people. Other than tabernanthe iboga, Africa's hallucinogens are trivial and I won't mention them in the time we have. Cannabiz is in Africa as well but Cannabiz is Worldwide now and probably has been for quite some time. Cannabiz is a special case Chemically and Culturally.

We tend to think of Cannabiz as a Recreational Drug but that's because in the 20th century we always smoke our cannabiz. In the 18th and 19th century cannabiz was eaten and jelled forms of cannabiz that were eaten, judging by the pros of people like Theodore/Theophile Gautier [1811-1872, French poet, dramatist, novelist, journalist, and art and literary critic], Baudelaire [1821-1867, a French poet who also produced notable work as an essayist, art critic, and pioneering translator of Edgar Allan Poe, Club De HecNiching], Fitz

Hugh Ludlow [1836-1870, American author, journalist, and explorer; best known for his autobiographical book *The Hachish Eater* (1857)] and people like that it was as powerful as LSD without doubt, I mean these people were being swept into Titianically Alien Dimensions.

Well when we cross from Africa to India, India interestingly of course as you all know tremendous depth of at least concern with the spiritual dimension if not realization of it that's a tougher call. India would be a likely place to look for indigenous hallucinogenic plant cults, simply because of the spiritual obsession that characterizes Indian thought.



When we look at the historical foundations of Indian thought we find that it all rests on a group of texts composed between 4500 and 2000 years ago called The Vedas and The Vedas are nothing less than the world's longest continuing advertisement for a hallucinogenic plant. The problem is we don't know what this plant is. This is the mysterious soma of the Rig Vedas, and Mandala 9 of The Rig Veda is entirely a hymn to Soma. Soma held hinduism of the vedic phase together. Later it was repressed and again graduate students pay attention one of the very interesting problems to be looked at by sociologists social psychologists and anthropologists is; How if a drug or a plant once discovered is so wonderful how can these things ever be lost or forgotten? And yet in several instances we deal with literatures which sing the praises of some plant or drug, the identity of which we cannot figure out or it becomes a very big arm wrestle between various competing schools of scholarship. We do not to this day know what Soma was.

Gordon Wasson who some of you may know

the discoverer the modern discoverer of the mushroom cults of Mexico, Founder of the science of Ethnomycology believed to his dying breath that Soma was Amanita Muscaria the red topped white speckled Amanita. This is a mushroom which has a major role in Tungusic and Arctic Shamanism, but to say as Wasson did that this is the Supreme Ethnogen of All Time is not supported by the evidence I think. Wasson's own efforts to become intoxicated on amanita muscaria were not successful. My efforts have not been successful. Occasionally you will hear anecdotal evidence - someone will tell a story about eating Amanita Muscaria and obviously they had a staggering breakthrough - "a rupture of plane" as Mircea Eliade [1907-1986, a Romanian historian of religion, fiction writer, philosopher, and professor] in his wonderful phrase. But it's extremely undependable and when you look at the botany of Amanita Muscaria you discover that its chemical constituency is Seasonally variant, Genetically variant, Geographically variant and so forth.

So, often I think as we gain understanding of a given shamanism we will see that it depended on an extremely deep local knowledge and if you take what a Yakut (The northern [Northeast Asia] Yakuts were



largely hunters, fishermen and reindeer herders) Shaman says about the Amanita Muscaria and attempt to apply it in the northern forests of New Mexico, you could end up with a tag on your toe [Audience Laughter]

This kind of information doesn't travel well.

There are Old shamans and Bold shamans but there are No Old Bold Shamans [Audience Laughter]

In looking at the Indian subcontinent for other hallucinogens that may have made a contribution; The obvious one to my mind is Straferia Cubensis that which mushroom that grows in the dung of coes and the book that my brother and I wrote was about. Other possibilities some of you may know there are a family of the Argerea family of Morning Glories an asian family of Morning Glories distributed from India to micronesia - thirteen species all containing psychoactive ergot alkaloids and none with a history of human usage. Now this is another area which really fascinates me; Why do some plants become discovered by human beings and become the objects of cults which last millennia and others are never discovered at all? In societies absolutely obsessed with spiritual advancement. This argyria Nervosa is the perfect example because you take the seeds the seeds are the active part and you don't need much of this thing you need four or five seeds. Less than a tablespoon of plant material which I would bet would make it pure unit volume probably one of the most powerful hallucinogens in nature. The hallucinations are absolutely stunning and nobody has ever claimed this, its free for the taking. [35:33] This means you can cut a deal with an ally that doesn't belong to the Hindus the Mayans or the somebody else. Its an uncoupled parking space in hyperspace and it's very interesting that the discoveries are continuous. Just a year ago some phyto-chemists in the midwest discovered a new plant, it's always been there, no one's really taken it very seriously, treated it like a weed, Deamanthus Elenoyensis, the Elenoy Bundle Weed - this is suggested that its called bundle weed because a medicine bundle is of course a shaman's mojo bag. So bundle weed 5% by dry weight on dimethyltryptamine - the largest concentration of DMT in any plant and undrained by native people - unknown to the folk medicine of the North American Indians as far as we can tell. Well, so this is very interesting.

Continuing our survey, since we're now somewhere on the Eurasia continent we should mention Pavisioanaphorum The Opium Poppy with Cannabiz this is probably the oldest human Narcotic Minoan civilization was entirely based on opium, on the use of opium [36:23] and in fact when Michael Ventris translated the tablets, the linear b tablets they got these tablets and they thought at first that the symbol for opium must be the symbol for wheat because the tablets were so huge of the things being moved and sold and then when they sorted out they realized, no, for the last 1000 years of its existence the Minoan Civilization drifted Deeper and Deeper into an Opium Narcosis, that was its way I think of anesthetizing the pain of the death of this last outpost of The Goddess Religion. Because that's what it was it was a cultural anachronism. While asian minor had gone over to god king city states and bronze tipped spears - the people of Minoan Crete had kept the old old archaic religion that came out of africa and then in the last gasp of that minoan culture those mysteries were handed on to the mainland of Greece and became the Mysteries at Eleusis and other cult sites.

It was said by the commentators - Contemporary Commentators of the Hellenistic World the site, the rights practiced in secret at Eleusis are practiced in public at Kinosai and this was the difference the going underground of the old Proto-Minoan Mother Religion.

In modern times we have a horror of opium. I mean people are amazed that I even mention it in the same breath but it doesn't hurt to remind ourselves that this brilliantly addicted substance. Opium was not even noticed to be addictive by anybody until 1827 - when the English Physician John Playfair for the first time commented that opium once taken over a long period of time then there would be a requirement that it be taken throughout life. We're right in a middle of the drug war at the moment and it's interesting in that context to notice how the goals of Drug Wars can change.

100 years ago the British Navy was involved in what is called the Opium Wars in China. Very few people in the modern world have bothered to inform themselves to find out that the Opium Wars were about the Right of the British government to deal Opium. The Emperor of China did not want Opium dealt in the ports of China and the British Government used Canon to enforce their desire to sell Opium in the ports of China. Why were the English trying to sell Opium in the ports of China? Because the tea trade had collapsed from overproduction they were stuck with all these tea ships. They had created a whole global infrastructure for the sale of tea when the market fell out on tea they just turned to opium, they grew it in Goa and they sold it in China. This was government policy, less than a hundred and twenty years ago.

Ok well moving on then from Eurasia - and I'm sure I'm missing different things but if missed your favorite thing bring it up in the question period - to the North American continent- and the North American continent - is, I almost said similarly cursed like Europe but that's just my prejudice.

The North American continent is similarly poor in hallucinogens. There are no 'very interesting' hallucinogens in North America and North American Indians and North American Culture did not avail itself of this ecstatic plant induced shamanism, it tended more to go for what's called Ordeal Shamanism; the Sun Dance thing where you hang yourself by your pectorals on hooks and stuff like that. I mean there are other ways to attain these visions. But that absence of good Hallucinogens in North America just reinforced that whole Beer and Wooten and Upright thing that came from Europe.

The only major Hallucinogen to have a role in Native American culture is of course Peyote and many people without informing themselves imagine that Peyote is something which goes millennia into the past and this is absolutely not true. Peyote use may well be less than a thousand years old among Native Americans. When you go back into the old graves and the old burial sites in the Rio Grande valley in the South you don't find Peyote, what you find are the beans of *Sophora secundiflora* you all probably know this plant although you may not know it's name, it's the plant that produces the very hard red and black bean that they can sting, if you all know what *Coniolum* are these era thina's which are related to these things. Ok, that stuff contains Cytosine and Cytidine. These what are called Ordeal Poisons and it might be worthwhile to just talk for a minute about Ordeal Poisons. I said there's more than one way to skin a cat, there's more than one way to have this experience to shove your thumb through to an awareness of the numinous that's what we're trying to do is have an Awareness of the Numinous well in certain parts of the world where hallucinogens were not present in the biome people concentrated on Ordeal Poisons and what an Ordeal Poison is its a chemical compound that you take it and you think you're going to die and you beg for death and you do not die, you get better you're fine and you're so damn glad to be alive [Audience Laughter] that you undergo an abreaction you get straight, you shed some of your complexes and you turn over a new leaf [Audience Laughter]

In Madagascar these ordeal poisons have been brought to a high state of perfection also in Malaya there's a poison complex that replaces a hallucinogenic drug complex and these are horrific poisons.

What apparently was going on in the Rio Grande valley was after centuries of this *Sophora secundiflora* cult someone discovered Peyote and said "my god, thank god!" [Audience Laughter] and then the other plant which was big in the Southern California, Northern Mexico and across the Southwest were the Tropaeum containing *Datura* the so called Tolache Religion of Southern California. Well these are deliriant confusants that are unless you have a psychic constitution that is not like mine you can't take these things, they're too - I just found them confusing it was like a kind of madness and also physically very difficult to handle. I experimented, I had a phase with these things when I was in Nepal because there are *Sadhus*, *Holy Men* in the *Katmandu Valley* who swear by this stuff and if you're in *Katmandu* you may notice in the gutter - well you'll notice plenty in the gutter but you may also notice these *Datura* pods [45:00] empty *Datura* pods. I noticed them and started asking questions and then out at the Kings Game Preserve past *Pashupatinath* I found a bunch of these things and laid in a supply. But it is an Occult Watery - its a dimension of confusion not a dimension of high

landed [Audience Laughter] that's where the genes were seeded. I confess I'm not sure why it is. At first I thought it had to do with extremely primitive state, so called primitive, extremely archaic state of culture in the south american jungles that they represent a real stone age culture. Where when you go into Indonesia it may look primitive to you but the dutch were there before the english arrived in North America. It has had centuries and centuries for in which these things could be forgotten. But of course then come the botanists who care nothing for ethnographic data and who simply carry out plant surveys and chemical analysis of plants, they can't find these hallucinogens either. So this is a great mystery.

In the tropics of mess america and the equatorial tropics of the new world there's a vast Panoply of Hallucinogens. Not only in the mushroom complex but then also this *Ayahuasca* or *Yage* complex [53:35] that we've referred to several times, this is a huge jungle line and as we cross into the Yage area we also cross an interesting barrier because we move from plants, single plants which are hallucinogenic ally active into the Realm of Preparations, we're on the threshold of the concept drug here because what *ayahuasca* is is two plants which are not active unless brought into combination with each other. One plant contains a monoamine oxidase inhibitor and the other plant contains DMT which would be destroyed in the gut if taken orally unless it were taken orally in the presence of an MAO inhibitor. This was not understood by western pharmacology until 1956 but it was understood by amazonian shamans millennia ago. So they bring these two things together and by varying the ratio between the plant containing the beta carbolines that inhibit MAO and the plants that contain DMT they can't intensify or de-emphasize the visions. Well most of the hallucinogens in the amazon basin run on tryptamine of some sort usually dmt in the upper basin of columbia ecuador peru like that you get these *Yage* *ayahuasca* beverages, these are things you drink and then it comes on you have this outlandish trip.

As you go down into the lower basin the baristerlopius cult gives way to these snuff cults *Ebena* and *Neopo* - depending on the languages. These don't depend on an mao inhibitor for their activity because they're absorbed through the sub nasal mucosa which is an extremely effective way for getting drugs into the system. The problem with that complex, the snuff complex, we are such delicate and wimpy people that we can't stand that route of drug administration. Because what they do is they toast these seeds of *Anadenanthera peregrina*, this huge leguminous tree which is the source of the seeds. They toast these seeds and powder them, so what you get is a kinda ruff cross between sawdust and charcoal and then they have a hollow tube about this long and they load it up with this stuff and you squat down and put the tube into your nostril and your friend, your friend not you because you would not do it in hard enough [Audience Laughter] your friend then takes a huge breath of air and - it's just like being hit in the face by a two by four and you fall over backwards you scream and you salivate and you squirm around there in the dirt for a minute or two and then you sit back up and by that time the tube has been loaded for the other nostril [Audience Laughter]. Your eyes your sinuses can't believe what's happened to you so you have to sort out this whole sinus shock which is going on in parallel with then an evolving strange state of mind which is beginning to take over and clarify everything and then there are numerous minor variations on these things - might talk just a little bit about the chemistry of these things and the chemistry of hallucinogens generally. My attitude toward this question of plants compounds drugs should these things be used for spiritual growth - if the answers no then it finishes it doesn't go anywhere if the Answer is Maybe or Yes then other questions arise: Which compounds out of this whole survey? and at what frequency? and at what dosage and under what circumstances? Over the years I've sort of evolved a three way test that I will share with you because I think it's operationally maybe the most useful thing you'll hear this weekend and that is:

If you are contemplating some compound some plant, the first thing to ask yourself is (1.) Does it occur in nature? Does it have some tangentiality to what is already existing, because obviously what exists, that's Nature, has undergone some vast winning process out of the set of all things which might exist. In that wonderful phrase of Alfred North Whitehead's

awareness. I think some of you have heard me tell the story about the reason I gave it up was an Englishman a friend of mine who lived in this little village in Nepal where I lived he was also experimenting with this stuff. One day I was buying potatoes and tomatoes in the market and Iran into him and we started having a conversation and in the course of the conversation he revealed that he believed we were in his apartment [Audience Laughter] and then I knew we were losing hold on our grounding. So I don't recommend that I don't have a whole lot to say about it, apparently it's a thing for Magic, Power Magic and I've never been particularly interested in that because I'm afraid of it. I'm a watcher, I like to look I like to get very close to it and watch it but I'm not into grabbing it or doing anything with it. I have a feeling that would lead to a catastrophe, for me personally.

Ok, where are we now - Northern Mexico. Now we've gone all around we started in Europe we went down into Africa crossed the Euro-asia continent, North America, North Mexico. Now things get interesting, because as you leave the Sonora uplands and go south in the Sierra Mazateca there is this mushroom complex which *Valentina* and *Gordon* was discovered in the 1950s. 17-22 species - it depends on who's counting of extremely endemic meaning very localized species of mushrooms all producing psilocybin. Coincident with the Mayan, the cultural side of the Mayan Meso-american and Mesoamerican civilizations - and this is *Psilocybe*, an extraordinarily powerful visionary and benign hallucinogenic metabolite.

Once the Wasons had nailed down this mexican mushroom complex then people started checking and they discovered these mushrooms or con specific species in many localities - two that are worth mentioning are the Pacific Northwest; Oregon, Washington and British Columbia, which appears to be the World Center for Species Density of the *Psilocybin* gene and strangely enough very good ethnographic research turns up no hint that these *Kwakwaka'wakw*, *Tsimshian*, *Tlingit* and other people had any hint of this. They lived in the center of the psilocybin distribution complex and as far as we can tell their shamanism which was highly evolved never discovered or made use of this - not so these civilizations of Mesoamerica.

The other places where these mushrooms have been discovered is Europe. The tragedy of the European civilization is that the logos was apparently there all the time. The English countryside I understand is now practically a scene of annual mushroom runs that are not unlike the Lerming Runs of Scandinavia and everyone pours out to collect the *Semillancista* (AKA *Liberty cap*) mushrooms. I've been told, I haven't been to these sites but I've been told that *Koria*, where *The Book of Kells* was composed and where *Saint Columba* went is covered with mushrooms, it's very clearly a mushroom ecology.

Attention Graduate Art students the tracing of mushroom motifs in European Art and Civilization and Culture is an extremely rich untapped field, if you need some clues, look at family escutcheons look at family crests. In France and the Italian parts of France the *Morselli* family has the *Morselli* on their escutcheon. There are other mushroom families and mushroom names.

So, this may have been this struggle between Paganism and Christianity may have revolved around a mushroom. We know druids were into plants we know they were into oak groves, but uh the plant that is always mentioned that is the druidic psychedelic psychic plant of choice is *Mistletoe*. But *Mistletoe* is chemically very disappointing and I wonder if *Mistletoe* [50:40] is not, it wasn't the plant they wanted to symbolize they wanted to symbolize a symbiosis of one plant up on another. It's that the *mistletoe* symbolizes epiphetic existence - anyways this is an untapped area.

Once you get into the New World Tropics, then you are in the Great Domain of the Hallucinogenic Plants and no one knows why it is that the tropics of the new world are tremendously rich in Hallucinogens. I mean I don't know how many of you are botanists or biologists but try to imagine figuring out a set of evolutionary constraints that were operating on one side of the planet but not on the other. When we take for instance the jungles of Southern Columbia and compare them let's say with the jungles of New Guinea, these are both continental floras, both equatorial, both climaxed at a species rich climax and one has dozens of hallucinogens in it and the other has none. None. This is not well understood - theories range as wildly as, Obviously that South America must be where the flying saucer

"certain things have undergone the formality of actually occurring" [Audience Laughter] and so certain compounds have undergone the formality of actually occurring in the biological matrix and so they should be our pool out of which our experimental compounds should be drawn. But this is thousands of compounds so how can we further narrow it?

Well an excellent way of narrowing it further is to ask the question of this compound (2.) Does it have a history of human usage? Does it have a history of human usage? That is your FDA approval. because if you can point to a tribe of people who have been taking this plant or mushroom or whatever it is for a millennia and they don't have miscarriages, tumors, cataracts, blindness, down syndrome, 8 fingers on the left hand, or whatever it is then you can be fairly confident that this thing is benign, that these people have observed its action on pregnant women, the elderly and that it has passed that test.

Then finally the narrowest gate through which a compound has to go to intersect my previous body is it (3.) has to have an affinity to ordinary brain chemistry. It has to have an affinity to ordinary brain chemistry, we don't want to launch something on your brain that it can't recognize at all that it has no biosynthetic pathways to degrade, that it has no receptors for - just some crazy thing you know "5 amino 3 triethoxyfluoroxadine" - we don't want that, it's not the spirit that we're adding in here.

So if the compound can get through those three barriers, then its an excellent candidate for providing spiritual gain at low physiological impact. Well now some people may say, "oh well you've taken all the fun out of it, all the good things have been tossed aside in this mad rush to purity", not at all, the very best stuff was retained in this process

Because in terms of relative strength and bizarreness of effect and so forth. The strangest, the most powerful the most transformity of all hallucinogens in nature or out is dimethyltryptamine, DMT. It's worth talking about DMT for a moment because it will raise certain issues and distinctions that you may not have been aware of because DMT is hands down the most powerful of all hallucinogens. I mean it is so powerful that whatever is in second place is lost over the horizon. Yet, it is the most benign of all hallucinogens because it occurs as an endogenous neurotransmitter in the normal human brain.

Well, every single one of us at this moment have an dimethyltryptamine being synthesized activated and degraded in our synaptic membranes. So this is almost a paradox, the most benign of all hallucinogens, the most fast acting I should also add, is also the most harmless, the easiest to take, it's sort of removed, it sort of puts a certain obligation on the experient because there is no reason to hold back. Except that there is this question, does it drive you mad? and then the more serious version of that question what about the possibility of death by astonishment [Audience Laughter] - this is no joke, death by astonishment is probably the major risk we run [Audience Laughter] with this stuff, because the impact of the breakthrough is so total, so complete, so unexpected and in a way this sort of brings me back around to my theme because I encounter DMT, LSD all of these things in that very period when I was getting set to take flight as a Jungian Analyst and what completely blew my mind about DMT and I mention it again, here is an opportunity for research - here's a heretical construction - how trans-archetypal the content of the flash seemed. I was appalled because not only had I had a certain amount of interest in Jung and

proclivity along those lines. But my original major had been art history, art historians what we're trained to do is to be able to look at a motif and say oh yes I'm familiar with this from ceramic from second millennia Peru and also Menden embroidery work. We know motifs we're trained to recognize and connect disparate aesthetic domains. When I smoke dmt and came down, I said you know this is not on the map, I can't believe it, this doesn't connect up to anything, how can there be domains of the human mind that do not announce themselves in folklore, fairy tales, dreams or mandala painting that are so removed from the van of what is human that they are apparently not except able in structuring our maps of ourself and our psyche. And that for me was the contact with what I call an I didn't call it this *Rudolph Aki* called it this - and this term influenced Jung, auto preceded Jung - was, it is the Holy Other, and if there is an archetype of the Holy Other then this is it, but perhaps the holy other transcends

the archetypes. This may explain to some degree Jung's interest in gnosticism especially the Valentinian School of Gnosticism that there is a higher and hidden father, all god, who is outside the machinery of cosmic fate. It seemed to me that in those extremely profound dmt flashes I was actually witnessing a domain outside the machinery of the archetypes. Which is for us as moderns; that's what machinery of fate is, it's not Zodiacal Machinery, it's hard wiring in our psychology and our genes that gives us our fate.

Well so having said that uh I've not only made the survey but also brought us to by ending with dmt - the subject matter of this quest and I wanna make it clear I speak about the power of the psychedelic experience because I think people should be informed of their birthright and I feel very angry around the notion that someone might go from birth to the grave without ever having a psychedelic experience. [1:08:27] It makes me as angry as the notion that somebody might go from birth to the grave without having a sexual experience. It's a strange kind of protective denial or a kind of expression of fear. This is our birthright, this is part of what it means to be human these altered states of consciousness think are pretty much scripted into the existence of women because they, most of them will give birth which is an organically scripted psychedelic experience from which there is no escape unless of course you go for the drug knockout, the spinal and then you miss everything. But biologically, physiologically women are set up for this experience, men are not, it's possible to build such barriers against overwhelm that it never happens in your whole life and I believe that if we psychologically analyze the effects of these psychedelics what they do is they dissolve boundaries that's all. I mean, if you interview ten thousand people who've had a psychedelic trip each one has their own herethery there own heroschisms that unfolded for them but the some total of it is boundaries dissolve and then whatever's on the other side of your boundary comes flooding in to claim you and to reshape and remake your psychic. Well I see the entire illness of our civilization as an ego inflationary illness. we have gone so sick with ego that we are literally murdering the planet rather than confronting the consequences of our psychic imbalance. And the psychedelics act to regress this, they are almost an inoculation against the ego and I see the ego as a phenomenon arising in historical time or rather actually history is caused by the ego. but the ego is a component of the psyche that arose in the Post Archaic Phase in the Post Psychedelic Phase, it's entirely a modern invention. It's less than 15 thousand years old and the assumptions of the ego are the source of our neurosis, our disequilibrium. Why did the ego arise? It arose because of the climatologically enforced abandonment of these psychedelic religions of the archaic period. in other words here is the scenario as I see it:

primates, even primitive-even non advanced primates like squirrel monkeys, howler monkeys these kind of primates all have male dominance hierarchies. The whole thing with primates is about male dominance but a lot of things about human beings mark us as the most unique member of the primate group. obviously we look different from any other monkeys even the stranger monkeys look more like the normal monkeys than we look like them or look like thus us. Our upright posture, the other thing about us is our suppressed extra cycle, we cannot tell at a glance whether a woman is in heat or not and yet obviously that had a tremendous shaping force on the social psychology of the primates.

I believe everything about us that is noble and worth saving occurs against the grain, that if we had followed the grain, we would still be competing with jackals for the carcasses left by lions of large game kills on the plains of Africa. But when the African continent began to dry up and we were forced out of the trees where we had in an arboreal vegetarian lifestyle we came under great pressure to expand our diet and the - I believe that the great unstudied factor in human evolution and human emergence is the effect of a complex diet on our emerging species and it's not only the presence of hallucinogens such as psilocybin in the diet but other things as well. Psilocybin is the most spectacular case, and if you came to see Darwin you'd hear about evolution and so you came to see me you'd have to hear this little theory about human emergence - most of you can probably relate it by heart now.

It's a three step feedback loop from a fairly bright monkey to a fairly stupid human being and the way it works is like this. These monkeys come down out of the trees they're predating on

Language is a behavior of some sort so bizarre, so many orders of magnitude more complex than anything else we do that for all practical purposes. This is the *Thumbprint of God Upon Creation* human language and it's a self transforming thing, it keeps bootstrapping itself to higher and higher levels and it creates for us the entire ambience of reality. Once we had words, we quickly replace reality with them and so I believe that what Psilocybin promotes is Cognitive Activity. The coordination of visual input with plans and strategies for hunting or acquisition or whatever, it promotes this increased arousal, which really in a way, this arousal is nothing more than a reclaiming of your Animal Body, you feel restless, you feel your muscles, you feel your genitals, you feel your place in space and time. You are reclaiming your Animal Body, and then finally, it inducts you into this domain of the Logos, a religious herethery. Something that we as moderns as absolutely in awe of as our mushrooms munching ancestors 25,000 years ago. We can't reduce it, we don't know what it is. You know Jung was always so concerned that people say "it's only Psychological", it's only the psyche, I've got news for you, it may only be the psyche but the psyche is all there is.

As we came into a relationship with the mushroom, Humanness emerged on the African belt and was able to stabilize itself for a few millennia, and then we Fell Into History because of climatological change for many reasons but we literally Fell Into History and now we operate in this lower domain. A domain of limitation, of misunderstanding, of low-grade languages and we are neurotic, we are unhappy, we are dysfunctional and I believe this is because our connection to the Logos, the Informing Voice that gives Meaning to Being has been broken. Over 10,000 years it's fallen away and all we're left with is our Spiritual Yearnings our Nostalgia for Paradise, our pathologies and miraculously we are left with the time capsule of preservation represented by the rainforest shamanic cultures that use hallucinogens. There lies our answer but it's like the *Aura Borealis* Serpent, taking it's tail in its mouth. The salvation of the super future of the planet lies in a recovery of the values, modalities and religious practices of 25,000 - 50,000 years ago [1:22:50 / 1:24:30]

Break Break break [Audience Applauds]

We haven't screened the pile so we're just gonna go through them and I'll read them aloud. Normally I give long answers but there's such a stack of questions here I'll try and be general [Audience Laughter]

"Since DMT is present in the brain does the introduction of excess DMT shut down the production of natural DMT? in the way that the body stops producing opiates during opiate usage, if so what are the effects? is DMT really so chemically perfectly benign?"

The first point to make is that many of your questions cannot be answered because research into these areas is not allowed, so often we can't answer our question. This question, "does the introduction of excess DMT, limit endogenous production?" I can say with fair confidence that that's never been studied. My guess would be that it does not, because with DMT, in no sense of the word do you become habituated to DMT. I mean - a person who does DMT once a year as a fanatically heavy user, I would say, and the question, "is DMT really so chemically benign?", again this has not been studied as you would study with rats and so forth to determine it but experimentally speaking, the amazing thing about DMT is the speed which you return to normal. You return to the baseline of consciousness in under ten minutes. Well that tells you that the brain is very well able to deal with this compound. One way of judging how toxic a drug or a plant is, is to ask yourself the question, "How long after I take it do I feel completely normal?", and with DMT you feel completely normal 15 minutes after taking it. The shortest recovery time of any drug.

This question is; "Concerning the Bundle Weed, while it does not correctly meet the criteria of long term use, is it to be considered safe?",

I'd say the way to answer that question is to do a chemical analysis of the Bundle Weed. If there's nothing present but DMT in it, I would think it should be considered safe. Now there may be other

kills of ungulate animals made by lions, they're competing with jackals, they're eating all of the foods in the environment - and low and behold, in the manure of these ungulate mammals that are radiating across the African continent there are what are called coprophilic mushrooms and the presence of large amounts of tryptophan in manure as a substrate means that these coprophilic mushrooms elaborate psilocybin. So here in this new grassland environment are the psilocybin mushrooms. Well, these protozoan creatures feeding foods for their diet would reach the psilocybin and would test it, well then this three part feedback loop to humanist then comes into play and it works like this very light doses of psilocybin and so light that you cannot an hour and a half or two hours later tell you've taken anything, you say, "I don't feel it I feel completely normal I must not have taken enough.", that dose, if you would submit yourself to being tested by an optometric analysis we could show you that your vision has improved slightly. This is an effect of eating small amounts of psychoactive amines increase of visual acuity. [1:15:00/1:16:21] Well you don't have to be a rocket scientist to know that if you're a hunting animal competing in a highly competitive environment and suddenly someone hands you a pair of chemical binoculars you are going to be a more successful hunter than other members of your species who are not availing themselves of this food item. So there was reinforcement there - aha, if we eat these mushrooms in small amounts we will be more successful hunters or maybe it was never raised consciousness as an I/It relationship. It was just a, "we eat mushrooms we hunt well"... kind of a thing [Audience Laughter] Then if you eat slightly more of the psilocybin if you bring slightly more of it into your diet, it's what's called a CNS stimulant, Central Nervous System stimulant. An effect of all CNS stimulants is what's called Arousal and arousal means simply that you can't sit still, you're very restless, you're very energetic and often in the male animal you have an erection. It's an overall systemic arousal and if you witness this situation in monkeys, monkeys are very hang loose kinda characters and so they just all fall together in a heap and make love. And this increases what anthropologists and primatologists like to call "successful instances of copulation". This means that this increased interest in sex in combination with an increase success in obtaining food is creating the perfect situation in which there will be a population boom of these creatures. They're eating better, they're enjoying themselves more and they have better relationships with each other, so Population Boom is on the way. Well then, the next and final level is when you raise the dose higher so you're no longer restless or interested in sex or any other - but you're flattened with the ecstatic unfolding of the full ruminous hallucinogenic rupture of plane, then - and this occurs in the tribal context, then there is boundary dissolution, group sexual activity and group bonding and identification and this is where this telepathic coherence, this inner dynamic of cohesion and caring that we see in primitive people to some small degree and that we imagine must once have been our birthright this is where it came to be.

At those higher levels of psilocybin, most of you probably know language is formed by an organ on one side of the brain called Broca's Area. Broca's Area, The brain being always symmetricaly constructed.

Broca's area has a twin on the opposite side of the brain, but no one knows what's going on there, it's apparently a silent area of the brain.

Well when you take psilocybin there is spontaneous linguistic activity, "Glossolalia" - Henry Munn has written about this in his essay *The Mushrooms of Language*. It's almost as though Psilocybin is a pheromone that promotes linguistic activity, an effort to take verbal intentionality and connected up to the Ontos of Being in some way. Then it's almost as though words are born out of you, you give birth to words and these concreteness of meaning then create a kind of Utilitarian Ambiance, which we call understanding. Language is a miracle. I mean make no mistake about it - I don't mean any amount of dissection of monkeys or human cadavers will give you an insight into language.



compounds present. In South America, it's possible to contrast two plants - *Psychotria Viridis*, which has almost entirely nothing in it except DMT as the portion of it's alkaloid fraction. Or *Varola Calophylla* which is used in the making of snuff, and chemically it's a mess. It looks like they sweep the floor. You've gone on dmt, 5 meo DMT, alpha methyltryptamine, mono methyltryptamine, 6 hydroxymethyltryptamine - all this you don't want, you want a surgical strike on the synapse that's what you're going for. Not splattering all kinds of junk all over the place.

"What is the best medium for psilocybin spore germination, potato agar or what?"

The best medium is Rye Malt agar no question about it, go with rye. Organic Rye Malt Agar extract.

"In today's climate talk about access to shamanic pharmaceuticals for the average person."

This is the "where do I get it?" question [Audience Laughter] dressed up in respectable terms. Without being too self-serving, my brother and I wrote a book on cultivating mushrooms. Called *Psilocybin the Magic Mushroom Growers Guide* by O.T. Oss and O.N. Oeric, I'm O.T. Oss as you can see [Audience Laughter]

I really believe in growing mushrooms. If you are as you sit here not psychically strong enough or balanced enough to take psilocybin, then if you learn to grow it, at the end of that process you will be. Because growing the mushroom teaches you cleanliness, punctuality, attention to detail, steadiness all of these virtues which are the very virtues you need to travel smoothly in that dimension. Other hallucinogens other shamanic hallucinogens that you will find easily available to you without breaking any laws; the heavenly blue morning glory - sold in every seed store and garden store, are not to be taken, do not take them. They have been dipped in a fungicide that will make you sick. Grow them, and collect your crop and take that and this is a major hallucinogen of great antiquity, extremely visionary. The Hawaiian Woodrose - you can obtain this from people who make dry flower arrangements often have these pay attention, you want the Hawaiian Baby Woodrose. If they try to give you something called Hawaiian Woodrose, a big dinky thing, that is inactive and uh and won't do it. The *Daturas* are freely available - I do not recommend them. I recommend against them. They're a common landscaping plant in Southern California, and the Gypsum Weed is of course growing out in the desert out around Lancaster and other places like that. There are a couple of companies which have very forth rightly decided to sell plants with a history of shamanic involvement. I have no stock in these companies, so I can recommend them without fear or favoritism. One is called , Of The Jungle up in Sebastopol California and the other one is called Dream Gardens and I think it's here in Santa Monica. Both of these groups publish astonishingly complete catalogs of psychoactive and shamanically important plants. Ok, that's access without going to the streets or committing crimes or anything like that.

"Can you tell us anymore about Elenoy Bundle Weed?"

I just did, and that's all really I can tell you about it. All these questions are the same question

"Having convinced us of the wonder of DMT, what would be the easiest and quickest way to obtain it?" [Audience Laughter]

"How does one acquire DMT?" [Audience Laughter]

"Comment about the Supreme Court Ruling against the use of Peyote by North American Indians"

It's a very bad law obviously, law so bad that the National Council of Churches, the National Jewish Affairs Committee and some very large Catholic Organization, all filed briefs protesting this thing and I think that it was actually realized that it was a goof and it will be brought back. You can't bring something back that's in court in a hurry because that's unseemly. But I would bet within 5 to 10 years this would be overturned because a close reading of this law means that Wine for Pass or Communion could be construed as a psychoactive substance and the whole thing is just bad law, bad idea. "exhale"

"Has consideration been given to the possibility that in the case of certain plants which are recounted in writings but the identity is unknown that the reason they are unknown is because shamans purposefully kept their identity a secret. Perhaps such secrets are still being kept."

This goes to the question I raised this morning, "How can a hallucinogen once discovered ever been lost?", and I've only been able to figure out one scenario in which this could happen. It happens like this; people discover a wonderful plant that imparts visions or insight or something and everybody takes it and enjoys it and then slowly a hierarchy emerges a professional class, priests, and only they decree. They decree that only they will be allowed to take it and then they lord it over the rest of society with an iron hand and then the rest of the society gets fed up with that and there's a slave revolt and everybody in the ruling class is killed and the sacrament is lost. I can't figure any other way that it could happen and the vedic thing, this seems quite reasonable. Obviously Soma was being more and more confined in it's use to a single class and then that class became viewed as obnoxious and it's overthrow and the death of this sacrament thing follow each other.

"perhaps such secrets are still being kept..."

uh perhaps they are, I—the fact that this bundle weed could turn up so later date, probably means there are shamanic lineages with secrets that we don't know as a field ethno-botanist and an explorer I'm always interested in the unconfirmable rumor, and there are some doozy's.

The Mysterious Beetle from Eastern Brazil which causes intense hallucinations if eaten. Here's a career for somebody, No hallucinogenic insect has ever been found and yet there are persistent rumors in different parts of the world of either a butterfly or a beetle that is hallucinogenic. Most shamans in the Amazon if you spend five or six weeks with them and take ayahuasca with them and tromp around with them. When you finally get to know them, they will allow us how there is another magic which they call the magic of the big trees and I've spent half my life trying to find out the names of the big trees and I'm still working on it. We have collectives in Peru and nothing is more exciting than a clump of root stuff or a seed packet that comes across our desk, labeled suspect hallucinogen, that, that gets me to the edge of my chair [Audience Laughter]

"What do you think of Robert Monroe the Journey Out of The Body Man?"

Well this is a good time to discuss what do I think of all these other things on the spiritual market. I don't know what to think about them, I'm not a spiritual consumer. I've never been to a workshop that was near my own unless it was free. And there's a lot of stuff out there you know; astral traveling, channeling, all of this stuff and I tend to believe its bogus or it's for people with a psychic constitution considerably different from my own. Sometimes people say to me, well these states that you're talking about, can't they be achieved without drugs and the answer to that is, my god, who would want to, what what would be

about higher plants, flowering plants which is mostly what we're talking about here, than no flowering plants existed before 65 million years ago. Flowering plants emerged out of the same catastrophe that destroyed the dinosaurs and set the stage for the emergence of the mammals. This is something people don't realize, flowering plants are as recent as mammals. You know if the period of life is visualized as a yard-stick, the period of the flowering plants is the last inch and a half and also the rise of the mammals occurs in that last inch and a half. So before that the plant life on the earth was of a very different sort and we know nothing about it's chemistry to someone who asked a zen question (laughter)

"What would make the present government interested in the study of psychedelics?"
[Audience Laughter]

I don't know, they could make a buck out of it. I don't think they're very interested in psychedelics, I don't think any political - but they were very interested in psychedelics - except that they abandoned it, yes MK Ultra, stood for mind control. Mind Control Ultra was the program the via pursued in the 1960s where they tried out all kinds of psychedelic drugs and they also worked with this in combination with hypnosis. They were trying to make what they would call the Trojan Horse. This is somebody who would be an assassin but not even know it and how far they got with all of this we would never know because of course it all disappeared behind the walls of secrecy. But the declassified history of the CIA and LSD is very interesting some of you may know the book Acid Dreams by Martin Lee. Fascinating history of the way the government tried and really failed I think to use psychedelics. The government's initial approach to LSD was, "This is great this is a truth serum. We can give this to enemy agents and they'll tell us all we know", well a few months of following that path they decided "No [Audience Laughter], this is an obscenity drug. We can give this to our agents and they can take it if they're captured and no one can learn anything from it" [Audience Laughter] and clearly this was not a fruitful path either and I really don't fault the government, I don't really fault the government for this. After all the government is in the business of being the government. I don't think any institution can inculcate psychedelics into its own program, because psychedelics destroy institutions, all institutions. It's like trying to move an acid around that corrodes whatever pipes you pour it through and because the boundary dissolving quality of psychedelics is precisely the quality that government is involved in resisting. Government builds up labels, hands out role models, explains how everything is and this stuff just then melts that, melts that into a primal chaos so it's pretty corrosive of any social values that don't arise spontaneously out of biological organization. It's anarchistic, it's the acid of anarchy in a way.

Alright we're never gonna get through this list, but it's gratifying to know that it's here if we need to. [Audience Laughter]

Here's a question about the Time Wave which I'm gonna skip because we're not talking about the time wave today and pity the poor soul whose never heard of it.

"Know of any herbal sources to raise Serotonin as a treatment for depression?"

No, I'm not, I don't know a lot about herbal medicine and that sort of thing, but raising Serotonin level as a treatment for depression seems like a pretty good strategy. I don't know of herbs, usually inhibition of Serotonin is what's going on and with these psychedelics they do compete with Serotonin for the bond site, that's what it's all about at the atomic level. In your synaptic cleft in the synaptic clefts of your neurons there are what are called receptors and if you were to fly down and look at these things they look like complex locks their hooks, protuberances, little drawers and fit in places, well then the drug molecule comes - is carried into the synaptic cleft by the blood stream and it seeks to, what's called Occupy the Bond Site or simply bond and it's trying to fit in. Well the normal thing which fits in those bonding sites is Serotonin but some of these hallucinogens are much better fits than natural Serotonin

proved by achieving these things without drugs. If the things I'm talking about, began happening to me without drugs. I would be very very concerned and alarmed [Audience Laughter] because, you know, I just don't and also I think there's something to be said for admitting that we cannot do it alone. That if you want this spiritual insight, if you want the dianimatrix then humble yourself to the point of making a deal with a plant that's the key. You can't enter the bank without the key to the bank, the key to the bank is a plant. Jumping up and down outside the bank and exerting the banker to recognize your inner worth and open the door is just not going to do it.

"I can understand that psychoactive alkaloids are a survival mechanism for the plants. Why is that effect psychoactive in man or perhaps animal?"

Well first of all maybe we have to argue with your premise. You're right that a lot of these so called secondary tertiary compounds are elaborated supposedly to make things taste bad or so that birds will spit out things and stuff like that. But on the other hand, they studied this question fairly closely and a lot of these alkaloids are produced specifically to attract animals, to bring them in, to act as nectaries as pollinators and that sort of thing. Old Style Botany always believes these compounds are what's called tertiary to metabolism, meaning they're kinda like waste products and not very important, garbage. But when you look carefully inside the plant, invariably what you see is that the psychoactive chemistry is going on where metabolism is most active. This is an indication that actually these things aren't tertiary at all, they are doing something with the plant but we don't know what it is. As to why they have this peculiar effect that they do in us, I think that because there was an anciently and over the evolutionary life of human beings actually connection between us and nature and that these these drugs are the antenna, the switches, that switch us back towards the logos of uh the natural world. I suspect that all of nature is a seamless web of paramorphically mediated connections and interactions and that we are just not yet at a sufficient level of analysis and sophisticated observation to see this interconnected web. You know our idea of nature is that it's all tooth and claw, Survival of the Fittest, and the devil takes a high mist. The new version of evolution is entirely different, it says that the way you attain survival is by making yourself indispensable to everybody else. So it's not by triumphing over the ecosystem that by integrating yourself so thoroughly into it that it can't function without you then you're on your way to being a dominant species not by crushing the opposition. Lets see how we're doing here

"What are deconstructionists doing to our understanding of the language? Is it helpful? [Laughter]"

by deconstructionists I suppose you mean Jacques Derrida and that crowd. Well, I think deconstruction serves a very useful function. I think we're unaware of uh of what's how thoroughly language is the medium in which we swim, how thoroughly our world is built in language. In a way the boundary dissolving character of the plant hallucinogens is a dissolving of language barrier they show you that the surface of reality was not the surface of reality, it was the surface of your local language and now it's gone and here is what lies beneath it.

"At what point in the evolution of organic matter on earth do psychoactive plants appear and why?"

Interesting question, if we're talking about psychoactive fungi, we're severely limited by the fossil record which is no fossil mushroom has ever been found older than 40 million years this is because fossil mushrooms are very soft bodied femoral kind of things. As primary decomposers which is what fungi are doing on this earth it's reasonable to assume that they must have been here from the very beginning of the conquest of the land. But proof in the fossil record has not been forthcoming, now if we're talking

they are what pharmacologists say - competitive at the bond site and so they literally elbow the Serotonin out of the way and then they fit themselves into the receptor. Well once the receptor and it's fit, its agonist are in place then the biodynamic, bioelectric field of the synapse can be activated. Well if you swap out Serotonin for an exotic molecule like Harmine or Mescaline or something like that well then this shifts the mode of this molecular level, electrical environment and I believe that that is what registers as a higher cortical experience that we call The Trip. It's the experience of hundreds of millions of these introduced molecules displacing the normal Serotonin and then broadcasting this signal in the slightly different way than it is normally perceived so there's a molecular connection. There's a connection down into the molecular level, this will be our last one this morning

"Language transcendence, Hussey, Jung and others often mention liberating and enlightening epiphanies as beyond language and iconic imagery, you yourself mention this, can you explain further the use of transcendental language?"

Yeah and we might talk about that a little this afternoon. I sort of alluded to it this morning, my idea is that language is a process that is half completed in us as we sit here, and that language is really something which wants to be seen not heard. We are on our way to evolving toward this visible language and we currently are operating with these somewhat substandard acoustical codes (and I think in a way history is the process of getting out defining, refining, this natural language; where I make small mouth noises, they go through the air, they strike your ear, you look in a culturally validated dictionary, if your dictionary is like my dictionary and you understand what's in your dictionary then we say we are communicating. But in a visual language, in a visibly beheld language, there is no culturally validated dictionary there is simply hard-wired kind of animal language that we all understand instantly from birth without any cultural acclimation to it, because it is the natural language of human beings of getting out, revealing, defining, refining this natural language. The place where the psychedelics impact upon us as

social creatures is the language domain. I mean you may have tremendous horrofinies and breakthroughs - but if you can't talk about it or paint about it or dance about it or in any way communicate it to anybody then it is not efficacious for the species, it's just your private entertainment. So the domain of language is where the collective impact is coming and one of the things I think about psychedelics is that they are probably capable of helping us force the evolution of language because we cannot move into the future any faster than our language of description for the future. So if we're interested in streamlining culture and getting away from this sort of random lock style of cultural evolution then we have to look at rationally interfacing with the evolution of language and maybe we can talk about that when we come back - thanks very much I appreciate you sitting for this [Audience Applauds] (1:52:13/end of part 1)

We discussed basically the distribution of these psychoactive plants with a history of shamanic use and then discussed a little bit about the history of them and I didn't really finish with that. Because I want to stress that this - I think what we talked about this morning is we got them all to a good place. We got them all to paradise in Africa, with clear vision much food and plenty of horsing around and then we broke for lunch. The forces that created that partnership society in prehistory, the forces that allowed the emergence of a none male dominant social style were the same forces which then eventually destroyed it

as well because it was nothing more than climatological change is what was happening. As the African continent became drier the grasslands retreated, the water holes became less frequent and further apart and the mushroom came under pressure because of increased dryness and at that point I think probably, the mushroom festivals became less and less frequent, the whole thing became more tenuous and there was great pressure then to try and figure out how to preserve the mushrooms through the dry times of the year, to have them available for ceremonies and I think that it's the use of honey as a preservative that really set the stage for things to go wrong. Because honey turns into a psychedelic compound on it's own if you do nothing to it but leave it alone, it ferments it becomes mead and mead is a primitive kind of alcoholic beverage so over several millennia what began as an ecstatic mushroom cult turned into a beer cult, a cult of alcoholic intoxication, and then you get the same shift of ratios that you see in our own society. I mean how many women in our own society have their first sexual experiences in an atmosphere of alcohol abuse and misuse, the two almost go together and less in the twentieth century before the twentieth century it's almost possible to imagine nobody got laid for a thousand years in the west without being juiced up, because it was pretty unappetizing I can imagine. So this is a way in which sensory modalities and emphasis on different aspects of psyche change over time without a culture even being aware of it and then I talked this morning a little bit about the - *The Fall into History*; *The Neurotic*, Dysfunctionism that characterizes historical existence and I think it's worth going back to that because some people have the idea that psychedelics are a kind of instant psychotherapy and that they address the concerns of the individual, but they're not concerned to link it up to history to see what it was for us in the past and what it's absence has done for us. I think that the whole phenomenon that we call *The Fall into History* is the scenario of abandonment that we underwent as we broke the umbilical connection to the guy in matrix of organic life. That's what we were embedded in, in this African context. But when Africa dried up and we move out of Africa and into the Middle East we then were transformed from nomadic pastoralists into primitive agriculturists and then later city builders and the entire pattern of male dominance and anxiety is set in place. If you look at the world of Seven Thousand BC - the most sophisticated human structure on the earth of let's say 7,500 BC is at Jericho, in what is now Palestine and it what is it? It's a Grain Storage Tower, built at Jericho 72-75 BC, it indicates that the primitive pastoral nomadic form has given way now to an agricultural form that allows for the accumulation of surplus and hence the need to defend same and hence the establishment of have and have not psychology and so forth and so on. So all of the institution that we now must attempt to reform and grapple with began then!

Urbanization, Kingship, Male Dominance, Representative Politics, all of these things begin then and are further exacerbated a couple or three thousand years later by the western decision to go with the phonetic alphabet as a method of communication. See a phonetic alphabet further removes you away from anything concrete or real or related to nature. There's no ideogram, there's no gift there isn't even rebus, there is simply an abstract symbol which stands for a sound. I mean this is about as far away from the hands on approach of language that you could get, well the culture that made these decisions which is our culture, the culture of Europe and the ancient Middle East has evolved into the dominant culture on the planet and has put in place, institutions like science and so forth and so on.

Our metaphors have grown ever more cogent in their ability to manipulate matter and energy as they have evolved less and less relevance to our selves, so now we have ideological systems of tremendous power that none of us can understand or relate to. This is kind of an odd relationship to knowledge, since knowledge is supposed to be an experience of empowerment not an experiment of disempowerment. But our society has done it differently, so we all wander around with a sense of disempowerment because we're surrounded by accomplishments which we couldn't possibly duplicate. Well, I mention all of this because I think it shows where the solution lies. [8:50-part 2] If we were in balance 1500 years ago and it was achieved through the use of psychedelics de-emphasis of the ego, non-existence of the nuclear family and the suppression of the concept of ownership - we should look at

kind of thing and these Faberge hyper-dimensional objects are themselves undergoing a dynamic transformation. They're not static objects like the Faberge eggs, they are undergoing changes, singing, condensing other objects, these objects are crawling all over the ground in front of you, clamoring for your attention. Now remember, twelve seconds before you were sitting in a suburban living room somewhere grappling with some drug somebody wanted you to take - now all of that's gone and here are these things. I call them tykes because I wanted to capture the sense of their childlike-ness, I don't know why I call them tykes actually, it just seemed like the appropriate thing. If some of you are classiest or students of the literature of pre-socratic philosophers, you might recall the 52nd fragment of Heraclitus which says uh "the aeon is the child at play with colored balls". The aeon is a child playing with colored balls and when you break your way into the presence of the aeon it's upsetting you can't believe it's happening, there's a lot of cognitive dissonance you could believe this if it just weren't happening to you. And there is this tremendous affection and interesting humanity and then there is urgency a lot of urgency.

The tykes want to initiate you, they have a message and the message is you can do what we are doing and what they're doing is using their voices to make this ecology condense out of the air they're saying, You can do this, do it, Do it, DO IT. And they're on you and they jump in and out of your chest which is something described in the amazon too. The Hicouli in the tryptamine snuff cuts of the Yanomami. That they jump in and out of your chest and they're saying do this thing, do it, do it, suspend your belief and eventually you do it. You discover that you can drop the filter of meaning that your voice can move back several registers and out comes elf chatter and this elf chatter is able to ring the air in front of you like a washcloth and get out chemical gold to drip out of the air and to begin to condense in front of you. Well by this time most people would like to call timeout [Audience Laughter] so they can make phone calls to various philosophers, but there's no timeout, it just keeps going, and these things have a very, the aura of strangeness of alien-ness is palpable. There's an emotion in there that we just don't have in this world because it composed of unbelievable alien-ness in the presence of unbelievable familiarity. It's an ecstasy that is a coincidentia oppositorum. Simultaneously it is both what it is and what it is not and the human mind can't handle that, that's called cognitive dissonance, and you just go into a corruption fit of some sort. Well, the very first time I smoked DMT in 1967 with absolutely no expectation this happened to me and it has happened every time since. And then I've had occasion to observe people taking DMT uh in countries where it's legal and what I see is there is an archetype which surrounds DMT which you must make your way through it. But at the center of the archetype, the archetype is not present and only the alien it's present. The archetype is that of The Circus or The Carnival, The Carnival. Think for a moment about The Carnival; it has two aspects, one is blinding light and activity at the center of the triple ring the lady in the spangled costume is high above the main floor and the lions and the tigers and the clowns are parading around - that's part of it. But it has another aspect, just off to the side of the big tent, there are the side shows. The hooch coach dancers. The two headed man, and so forth and so on. In other words there's this kinky peculiar shadow side of it. If any of you are fans of the film of Federico Fellini, here's a man who understood the archetype of The Circus and how if you remember in *Amarcord* that circus or if you remember Juliette Dispelé the flaming doorway into the room with the bed of the bed springs and the crate paper flame. These are carnival, carnival images that relate back to DMT when you finally come into the center of it these are all seen to be veils of veils itself that way because that's how you - it's the old candy to the baby routine. It treats us as people who would like to go to the circus and then it takes us to the circus but then there is a revelation beyond that and I, I don't know how many people present in this room have confronted the thing I'm talking about. I'm always at the moment aware that some people are saying, "my, doesn't he perfectly get it", and other people are saying "huh? What is this, what is this guy talking about?"

The point I want to make is it's real, it's not vague you don't have to strain for it. Nobody wonders whether or not it happened to them, it's just like somebody walking up to you and taking you by the arm saying, "there's something I insist on showing you, come this way please." It is the presence of the

these as possible styles of existence that might be put in place in the future. That's the psychedelic society that you've heard me talk about at various times.

Well, that's probably enough on that [2:01:30:30:30]

Oh you thought so too [laughter], when I said we'd look at the geographical distribution, the history, and then the phenomenology I thought that we would put most of the phenomenology of the thing in here in this section because it is important to establish just what we're talking about and also to empower people to describe their own experiences which are often so peculiar that, unless there is a group such as this, a person tends to just define themselves as Starkers, I mean what else can you say about some of this. If you're starkers and you get ten people to agree with you you're not Starkers anymore you're a movement.

So I mentioned this morning about DMT and I made a bit the kind of paradigmatic compound because it's so brief so natural so powerful so quick to recover from and it's also a very good paradigmatic case when talking about what the psychedelic experience is like to have because I think if you have the DMT experience on the way to the center of that flash you'll probably have all the other ones, it seems to be at the center of the mandala.

The most startling thing about the DMT flash and I mentioned this, this morning when we were talking about Jung is how astonishing it is that death by astonishment seems the major danger and this is even if you're an Art Historian a Jungian an Aethanod of symbols of so forth and so on. It seems to come from some dimension orthogonal to the human world and it is not a unitary experience, the way the famous white light and all these others wordless indescribable elusive mercurial things are it isn't like that at all. It's extremely multiplicitous and it's extremely specific in it's presentation. I mean when you smoke DMT you have the feeling that you have burst into a place, that you have not had a psychological experience, you are not having a mental experience. You have burst into some kind of a space and within that space there, the first shock is that it's inhabited and this is the shock I've never recovered from because it was just the last thing I expected to find inside a chemical compound was the equivalent of a bugs bunny cartoon. It is inhabited by entities is the only word to describe them and they are as I've said many times, they are like jeweled self dribbling basketballs and their are many of them and they come out of the background and they present themselves to you. They're literally vibrating up and down with excitement they're faceted and rotating and they see you as clearly as you see them. They even greet you, some of you may recall the Pink Floyd the old Pink Floyd song the gnomes have learned a new way to say "hooray." I think it's on *Pipette the Gates of Dawn*, it's the first album those Floyd fans were looking puzzled. It's because it was 40-years ago [Audience Laughter] anyway as you burst into this space the gnomes say "hooray" and they present themselves and they are truly the gnomes of central European fairy tales, archetypal gnomes. They are very humorous, they're very mercurial and delightful. But I think it's Jung who warns against the humor of the spirit Mercurius, because it can turn on you. It's not a friendly humor, it's too crazy, too many places are being thrown, too many cars are exploding, it's like a Mark's Brother's Cartoon that hovers just on the edge of changing from mayhem to mania, you know, very intense and the most striking thing to me and really the motivation for my career is they are displaying new models of language that have never been seen before. [14:58] They sing and out of their singing elfin chatter condense objects which look like nothing at all in this world. I mean the closest I've been able to come to them are the eggs of Fabrice - you know they constructs in sapphire and ivory and crystal and vitreous glass that the french designer Fabrice created. Well these things are like that but they're like that raised to some excruciating pinnacle of completion because as they show these objects you know beyond any possibility of contravention that if a single one of these objects were to exist in this world, it would change this world forever. If a single one of these objects existed in this world we would spend a thousand years studying this object, the last time this happened was a guy gave a speech on a hill about moral obligation, we've studied it for a thousand years. This is the same

entities that shattered the person who I was. Because I was a scientific rationalist, a reductionist, I had no room for elves in my cosmology [Audience Laughter] and here they were, hundreds of them. So it seems to me that this is a central question that shamanism has always dealt with. Perhaps not with the kind of ontological sophistication that we imagine ourselves to have. But this is the question that must be asked, "who's in there? who is this?"

There are at least 3 possibilities, and I'm not sure which is the most conservative. The first possibility is that we don't understand how the world is constructed, and that in fact there is a parallel universe running alongside of ours, full of elves who use a language to make objects. And then why you can burst through to this place on this one drug then it raises each explanation, raises a lot of questions.

And then the other possibility is this is the Jungian possibility and I can't remember which one it was, but one of the other things he talks about these elves because of the Cabaret the Cabaret are the alchemical children that appear in act three of Foust, that Jung spent a lot of time on these alchemical Cabaret and the question of the hornuculus and he says in one place, I think he says, he describes them as autonomous psychic elements that have escaped from the control of the ego. This is a weird way to go about it, I means it's probably an accurate description but how much does it tell us you know? It means that the psyche is to be visualized as a half gallon of Mercury, and when we throw it on the floor the Mercury balls up and spreads everywhere, each ball of Mercury "by god it, has a little face", looking back at you. That's because Mercury is a mirrored surface, you're looking at your own psyche shattered into pieces around you.

Another possibility and one I leaned toward for years, and I still lean toward, because I've noted the radical nature of your explanation diminishes with the distance since the last time you smoke DMT. The longer it's been, the more likely you are to have some humdrum notion that you can pour it into. So the humdrum notion that I settled on was the clearly these are just extraterrestrials. They don't come in silver ships demanding to be taken to the national defense agency. This is how they come, why they come this way, who knows? They're coming through mind, mind is the medium in which they travel. Where did they come from? Who knows, can it even be located in the newtonian space-time matrix. I mean what do you want here, a star catalog number, would that satisfy you?

And then finally, I think I've exceeded my number of possible explanations [laughter] and then finally the explanation which is my current favorite, it's a little disturbing and I haven't quite figured out what to do with it. But I'm on the sense that we're on the right track here. The reason that the DMT space feels so peculiar, both alien and excruciatingly familiar is uh because these things in this other place represent what I call an ecology of souls. This place is the one place you never thought you were going to make a visit to and come back to and chat it around the coffee maker. This, they're dead, that's who these things are. This is the realm of the dead, well I have to confess in all of my psychédic voicing and idea mongering, I never was able to go that far to reach that far in my imagination. It sort of had to be presented to me. But if you go to shamans, world wide, and talk to them about their spirit helpers, and say you know what's the deal with this, who are these things. [2:19:35/28:23] They say, well these are the ancestors, didn't you know, these are the ancestors. It's perfectly out and died and normal.

I had an occasion, I won't use his name to embarrass him but I had the occasion to expose a very well known Tibetan high muck muck to DMT and he said after he took it like a man, said afterwards, "that is the lesser lives." That is the lesser lives. And if any of you are student's of mahayana buddhism you know that the lesser lives are the lives you see at the edge of the bardo as you start in to the 42 day process of dying, you encounter the lesser lives. This guy was saying to me, "You can not go further in the body and have any expectation of rising." In other words, "once you have seen the lesser lives, you have stretched the umbilicus to matter to the breaking point, if you go one step further, it's eternity for you."

Well, I don't know how I feel about this. I've had to then ask myself, the head tyke is that me? Do you actually encounter your dead soul? Is there a dimension where you are both simultaneously both dead and alive, both simultaneously witness and observer. I don't know but I certainly think that if we're going to use a conservative explanation for these things. The only theory more conservative than that they are dead people, is the theory that says that they are nothing whatsoever. And that just simply will not serve. I think it would come as a tremendous surprise to twentieth century civilization if orthogonal to all our expectations of space flight and virtual reality, and all this techno shmechno stuff that we're lining up in front of us. That there would be a broadside from ninety degrees out from the unexpected, and that there would be a doorway swinging into the realms beyond organic existence. [30:56]

I resisted this fiercely but I just don't know what we're going to do with these DMT creatures, if we don't try to find a rational explanation. Any rational explanation will be exotic because the facts of the matter are exotic. Those of you who have not had this experience who are sitting there thinking "it would never happen to me". You're full of it! [Audience Laughter] It will happen to you. This doesn't require the willful suspension of disbelief, this doesn't require a pure heart or dietary prescription. No this is part of the human birthright and the fact that we deny the existence of a non-human entity, intellectual intelligence on this planet is just part of our heritage from rationalism. And you know, you don't have to take it very seriously, because Rationalism the Philosophy that gives us permission to deny the invisible world, you know who founded the philosophy of rational materialism? Any takers? Aristotle was early, I think I give credit to Rene Descartes for modern materialism and rationalism. Well, you know who told Rene Descartes to found rationalism and materialism, an angel! [Audience Laughter] Are you ready for this, this is a suppressed history episode in the history of human thought. Here are the facts folks: 1619 Rene Descartes is 21-years old. He's a young frenchman in search of adventure, he joins a Hopsburgh Army that is going off to Prague to lay siege to Prague, to put down an alchemical revolt there. They kick butt on these alchemists, win the war and their on their way back to France, and in September 1619, this French army camped Ulm in Southern Germany. some of you may know Ulm as Einstein's hometown. In fact that figures in our story obliquely as you will see. This French army camps at Ulm and Rene Descartes hits the hay and in the middle of the night an angel appears to this young man, in the radiance of his rooms and says "the mastery of nature is to be achieved through number and measure" modern science is founded folks right there, right then by an angel. So how far away are the informing voices. How rational is rationalism? How material is materialism? All of you must know I'm sure the famous story of Kekule, the German chemist Kekule who discovered the Benzene ring. He was struggling with the problem and physical chemistry could not figure it out. Fell asleep in his study and the Auraboric Serpent appeared before him in his dreams and took it's tale in its mouth and he came out of sound sleep and said I've got it. He walked to the blackboard and he drew the first Benzene ring. Angelic intervention. Intervention from the unconscious.

The point of all of this is to suggest that human history is completely interpenetrated by the peculiar, the non-human, that which has intentionality and affection for mankind, for humanity. And this is what shamans call to their aid, this is how the curing is done, it's done through these spirit helpers. They're called, elemental. So far as I know Jungians is the only modern intellectual position where you can even raise this issue without having a matt dropped over you. I mean this is absolutely forbidden by the modern world view. Yet it lies very, very close to the surface in our culture. I mean as an example of how close to the surface it lies in our culture, consider for a moment, Santa Clause. What's this about? Santa Clause is the master of the elves. The elves that he is master of are demon artificers. They make toys for the world's children in their vast underground toy shops. And where are these underground toy shops? At the North Pole. I don't have to tell a room full of Jungians that the North Pole is the axis mundi, Idrasil, the magic world ash, the center of the mandala. What are the colors of Santa Clause? Red and white, the colors of Amanita Muscaria absolutely. What is the particular animal of Santa Claus, reindeer. Reindeer are very central to the Amanita Muscaria cult because reindeer eat the mushroom and then excrete their urine and this is thought to be a cleaner and easier way to take the mushroom than to take it

spontaneous chant like song which comes to you during the intoxication. The thing that's interesting about these Icaro's is that they are critiqued as visual objects, not as sound. People never say of an Icaro, "it sounded beautiful," they always say, "it looked lovely.", and then people will say, "but there should have been more blue" [Audience Laughter] This kind of thing, it's clearly being critiqued as a visual modality. Well I think that these Ayahuasca using people are at the cutting edge of evolution. [2:37:40V 45:45] They are forcing the evolution of the modality of language. It may be that the processing of language is not hard wired not physiologically wired. It's a software function, having to do with culture, language, upbringing and so forth. Because some people claim they are great visualizers and that they do think visually and so forth and we have no reason to deny this. It maybe that we are just a one gene, or even an expression of gene ratios difference away from an entirely different way from processing communication between each other. And this is what the new age, the end of history, the anticipation of this great breakthrough that we can feel but not really outline is about. If that seems far fetched to you, you should notice how far fetched the original emergence must have been. I think people were fully people and totally mute and unable to articulate a thought, then either an accumulation of neurons or some synergistic effects was brought into play and low and behold spoken language emerged out of the morn.

Well something similar could happen to us. In the morning session I talked about the forced evolution of language, paying attention to our language. I really think that the way to think of these psychedelics is as catalysts for the imagination. If any of you are chemists you know that a catalyst is something that when you add it to a chemical process, the process is tremendously speeded up, but in the end the catalyst is not destroyed. The catalyst is reconstituted at the end. So psychedelics, one way of thinking of them, is as a catalyst for cognition. The original description of psychedelic drugs was that they were consciousness expanding drugs. Well if we take the idea that they are consciousness expanding seriously for even a moment then we have to put a lot of attention in on this because it's the absence of consciousness that is murdering us and our planet. We need all the consciousness we can get, we need to ring it out of computers, get it out of plants, raise it in ourselves and our children. Whenever we can get it, we need it. The present situation with the planet is very dire, very dire because of us. Our unchecked evolution in a single direction along the gradient of culture has now created a toxic planet that is an endangered planet. Since this situation has arisen entirely within the confines of history aren't we going to have to look outside of history in order to re-address this problem. I think so, and when we do look outside history, then we find the institution of plant shamanism there, waiting to inform us, to educate us, and to show us how to set a course out of the present dilemma. [49:50]

I don't think we can find our way out by ourselves. I don't think we can get high by ourselves and I don't think as a species that we can save the planet by ourselves. We have to have a partner. We have to get an ally into this situation.

Just in closing and as an example, the mushroom has a tremendous problem-solving ability. And because we can talk to it, we can ask it questions. We can actually get a non-human perspective on human problems.

A few weeks ago I made this statement before a group of people somewhere, and after the talk was over, somebody came up to me and said, "well why don't you ask the mushroom how to save the world?", and I just put it off, thought it was the wrong attitude, but then later I wondered about this question, how to save the world? I thought maybe I've been too circumspect with the mushroom, maybe I should just put it to it. So I carried out the experiment and put to them, how do we save the world? Now I don't offer the solution, I'm going to tell you the mushrooms answer, so you can see how our backs aren't quite to the wall yet. There are still avenues to be explored. I said to the mushroom "how can we save the world?" there was a hesitation of 1/3 of a second approximately, and then the mushroom said, "no woman should raise more than one natural child.", and I said, "what?" and it said, "no woman should raise more than one natural child.", so I took that home with me and I thought about it. Here are the consequences following that piece of advice. The population of the earth would be cut in half in fifty years. Fifty years following that it would be cut in half again, 50 years after that in half again. In one-hundred and fifty years

on the so-called 'first path', the second path is after the reindeer have had it. [37:24] An anecdotal side, if you're ever in the Yakut Basin one of the great perils of the intoxicated Amanita user is to crawl out of the yurt in the middle of the night to take a leak in the snow and before you can back off the Reindeer come and knock you headlong, because they want to get to this amanita flavored snow. So here is Santa Claus right in the center of our culture and when you take it apart, all of the motifs are there; The Demon Artificers, the Elves, the Cosmic Axis, the magical flight. It's a beautiful example of the preservation of pagan psychedelic use into a modern context. What can we say about this? Oh well I know, one more thing I wanted to say about it. That this program that these Tyk's are pushing is a language skills program. And we don't know how long people have been bursting into this place. This may be the source of language. You know - where did language come from? We learned it from elves in hyperspace is as good a possibility as any other, and this is still ongoing, this language reformation program. They want us to activate our language forming ability and language is the DMT flash I said this morning. It's something behind. Syntax is something potentially to be looked at, not to be heard. We don't understand this because for us language is something that you hear. We can't imagine a language that you see. But have you ever noticed the way in which we preserve clarity of intention in language with verbal metaphors? We say, "I see what you mean, he painted a picture", it means we unconsciously believe that truth will be beheld and some of you who are students of the ancient literature may know Philo Judaeus, hellenistic Alexandrian Jew, absolute contemplate christ, born before died after. In one of his treatises on the Logos, which he was always talking about, Philo Judaeus presents an etymology of the word Israel, and he says, Israel means "the who sees god", this is the meaning of the word god. "He who sees god", he's talking about that and he says "What would be the more perfect Logos?", now I assume most of you would know the Logos was an informing voice, a voice in the head. Which was the scenic qua non of Alexandrian spirituality. Socrates had it, Plato had it, the Logos, so Philo Judaeus asked, "what would be the more perfect logos?" and then he answers his own question he says, "the more perfect logos would go from being heard to being beheld without ever crossing over a noticeable moment of transition." That is precisely what you encounter in deep psychedelic experiences and the DMT flash. You behold the Logos. In the initiation of experience. You don't behold it, you hear it. It sounds, in Michael Harner's wonderful phrase, "like the sound of rushing water" or like the sound of tinkling bells and it's very far away and then it begins to come closer, you can, you begin to form a picture of it in your mind in the way you would form a picture of a Napoly marching band that you just heard it about a half-mile away and the pa pa pa is getting bigger, coming closer. This is the elf parade and when it finally comes into view it actually goes without ever passing over a noticeable moment of transition, from being heard to being seen. Through the phenomenon of approach. You hear it before you see it then you see it far away then you see it very close. When you see it very close who cares what it sounds like because you're seeing it.

This more perfect Logos is what the Tyk's the spiritual helpers want to teach and I think that it's important to spend a little time on this because I think this would have tremendous historical impact upon our situation if we could by hook or by crook create a more visible logos, a language which could be seen.

You probably all considered at some time or another, what would telepathy be like? I think most people answer that question by thinking that telepathy would be; for me to hear what you think, but how would it be telepathy were for me to see what you mean. That's telepathy. It puts you in the other guys shoes. If you stand in the other person's shoes you are the other person. To have a person's point of view is to be that person in regard to that single atom of experience.

So I've spent time with Virtual Reality people, and all these technical folks, because I think visual language is something that wants to be born. And it may be that it can be technologically coaxed into existence, that we're gonna have to wear goggles or have fast computers. Or it may be that it can be physiologically coaxed into existence. There may be drugs which shift the processing of language from being an auditory phenomenon to being a visible phenomena. Ayahuasca is an excellent candidate for this, if you spend time with the ayahuasca taking populations in the amazon, theres great stress in these populations on acquiring what's called an Icaro. Icaro means magical song, and the Icaro is a

the population of the earth could be under a billion people. Nobody was shot. [52:24] no wars were fought. No one was told they could not have a child. No one was coerced, no one was starved. Then I started looking into this thing about children and population and most of you, like me probably imagined that the world has a population problem. This population problem is going on in places like Pakistan and Bangladesh because 'dag nabit those little brown people will just not stop having children'. Well, I looked into it and I've got a surprise for you: a child born in america will use between 600-1000 times more natural resources and energy than a child born to a woman in Bangladesh. Suppose you want to Bangladesh and you met a woman, a young woman of childbearing age, and she told you that her ambition in life was to have a thousand children. You'd be appalled. I mean what kind of social responsibility is this, what kind of a person are you that you want to do this. An american woman having one child is having the equivalent of those thousand infants.

Another interesting thing about this suggestion made by the mushroom, that each woman should rear one natural child. When we think of population control schemes, the first objection is, "my god you can never sell this to people, they have these religions, they have these centuries of tradition and so forth it just won't wash!". Notice that what the mushroom suggested is most likely to be accepted by the person most important to convert.

We don't want to convert the woman of the backstreet of Bangladesh to this policy. we want to convert the woman of Sherman Oak, Malibu, Santa Monica, Gross Point, Boston, New York, Philadelphia because these are the woman whose children are using the resources. So here in one sentence the mushroom was able to answer a question I put to it, with a suggestion I had never dreamed of, that seems at first glance anyway to stand up pretty well and I've spent a lifetime trying to figure out ways to solve this problems, see we're a little stupid, because we're all alike.

Something years ago the mushroom said to me which deals with this was this question of enlightenment, and the mushroom said for one human being to expect to obtain enlightenment from another is like a grain of sand on the beach expecting to attain enlightenment from another grain of sand on the beach. Don't you get it, you're all grains of sand. I mean Joe Schmo who runs a body shop and Mukdunari Baba are the same people. There's no difference between these guys, no reason to assume so. So I think we need help and that little exercising, what do you do about the population problem shows that there are suggestions out there we haven't thought of, avenues that we haven't tried.

When I thought about why we haven't tried this avenue of one woman one natural child it took me about thirty seconds to understand that it's real hard to make a buck in this situation when population is retracting at a rate of fifty-percent per generation and our whole world is based on making a buck.

I told this idea to someone and they said, but if the woman of Malibu stop having children they will lose all their political power because political power is numerical. This is not true. Political power is power. and if the woman of Malibu stop having children they will be quite a bit wealthier than they already are. Notice that this deciding to voluntarily have one natural child is also very helpful to you personally; that a woman will have to work less hard, will have to cut fewer deals with the in place structure of male dominance if she was only one child. A woman with two children has got to cut a deal with male dominance or she has a trust fund or something.

The reason we have a tendency to clench at a suggestion and not follow it through, is because we imagine there is something holy and sacred about the Nuclear Family and that we don't want to attack this biological unit that has such integrity. But this is a bunch of nonsense, the Nuclear Family has no biological integrity whatsoever, it's a creation of the post industrial reformation. The extended family is the natural human unit to ease the pressure child-rearing on young woman and to give everybody the benefit of intergenerational contact and so forth. No this Nuclear Family that our politicians are always beating their breath about, is the absolute caktron of neurosis in this society as far as I can see. When you look at the demographics about what is happening, the number of households that are one woman one child household I think you can see that maybe our unconscious has already been in communication with the mushroom and it's just the ego that's gonna get the news last.

Well I don't want to spend too much time on that but it's an example of how these things offer solution to human problems. If it can offer solutions to a human problem like over-population by six billion people on a planet, then it can surely take care of the needs and concerns of a group of rainforest hunter gatherers that number 70 or so people. I doubt that they can conceive of a question that doesn't have an answer, because it can operate on many levels, simultaneously. This is an example of consciousness in action, you see - me plus nothing had nothing new to say about the population problem, me plus psilocybin had a whole new take, a suggestion. We can sweat it down and ultimately decide it's a bunch of malarkey but at least there was a new thought a new try a new hope. This is the consequences of consciousness. We're beset by problems like this, and we shouldn't assume that they are insoluble simply because we haven't solved them. In fact we must assume they are solvable otherwise we are not gonna have a place to hang our hat in fifty years. But the solution comes through an act of humility, an act of opening to the dynamic of nature, the feminine, the psyche, the ego is the calcareous knot of tumorous tissue that stands outside of all that. It cannot be trusted, it cannot be relied upon. By attempting to dissolve that, to mitigate it's hard edges, to smooth it out into the greater context of being, then we really discover what humanness is about.

Humanness is not something that can be encompassed from the point of view of the ego, that's why creating the ultimately egoistic society, we've created a society with so little humanity in it. I see the psychedelics as a siren song calling us back to what is authentic, to what is real and to what instead of dosing off our future options, begins to open them up so that we can see that human beings are apart of the larger universal destiny and we can comport ourselves with grace and dignity and make the world a better place than as we found it, which is certainly not our record so far. But it's not too late, I mean H.G. Wells called history 'a race between education and disaster', it's not mere coincidence nor even mere synchronicity that at this moment in time and space with these tremendous crisis bearing down upon us that we have reached out to the archaic peoples with a new attitude, not an attitude of how can we enslave them, but how can we learn from them. [1:02:10]

My hope is that here in the final kicking of the clock of history, we are going to end our prodigal descent into the desert world of the ego, and return with what we have learned. The fruits of the prodigal journeying of the **errand son**, which is what history has been. Return with the fruits of that prodigal wandering to the larger human family that waits on us in the rainforests, in the deserts, in the marshes in the thorn forests of this planet. The archaic people are waiting for us to get on the train and then the train will be able to depart, but we have to awaken to our past and then we can set a course toward a meaningful future.

That's the wrap, basically [Audience Applauds] [2:54:43 / 1:03:20]

So let me explain something, the DMT flash is very brief, the mushroom experience is very long, hours. You can, if you are fortunate and took enough on a psilocybin trip, you can work your way into a place which looks like a DMT flash. But it will take you a couple of hours of breath control, sitting in darkness and paying attention to get to this place. So, I wanted to make clear, that for my money, these hallucinogens all pretty much lead into this same place, but the experience of Psilocybin and DMT is very different if only different because one is tremendously gradual - although it might not seem that way when it's happening, but compared to DMT it's very gradual - it unfolds over several hours. While the other, you measure the DMT flash in hundreds of seconds, I mean it is a flash for sure. [1:04:37]

[I] just make my way through these and we'll do as many as we have time for and I guess we'll go until about 4.

*A recent LA Times magazine article on Mayan excavation made passing reference to hallucinogenic enemas, any knowledge of such practices?

should provide initiatory experiences for their children. And you know we're not talking an overnight trout fishing trip here folks. I think this definitely needs to be discussed, I'd be more comfortable with women discussing it, because women are the caregivers and child rearers largely. But it's really a problem, it's a problem for us that we even do these things in a climate of legal intolerance, and then you know to put it onto our children, to make criminals of our children, you can lose your children with a stunt like that. This is very touchy and yet I see it as a first amendment right. It's a matter of religious conviction and I don't know my hope is that someday this religious conviction issue is going to collide right into the psychedelic issue because I do not see how we can live under a constitution that guarantees life liberty and the pursuit of happiness and say that psychedelic drugs are illegal. I mean if the pursuit of happiness means anything it must cover that. Now I've had constitutional scholars explain to me, 'well no you don't understand, Hamilton wanted it to say life, liberty and the right to obtain property, and Jefferson objected so they decided they'd put in language that was meaningless, so they settled on the pursuit of happiness' but I say lets take that meaningless language in the constitution and turn it into the greatest social revolution that's ever been seen. Children and psychedelics [1:13:20]

Here's a technical question about mushroom media that we should spare the rest of you.

All three explanations of the tykes are interesting, but are interpretations of experience. What if your tykes are contemplations, which are becoming as diversely as they see themselves. The self reflection of intelligence contains all forms.

Correct but then why these forms and why so persistently. To anybody who says something is everything, divorces the obligation of explaining then why it appears to be specifically something. I've taken lots of psychedelic compounds and I don't get Tyke's anywhere else. I think this is somehow specific to the beast.

This is more a statement than a questions

Quantum mechanics, especially the schrodinger cat experiment show that we are simultaneously dead and alive rather like a kukule resonant structure of the two, DMT creatures are consistent with contemporary science.

This is true, I mean language is what divides, but what is divided is not divided it simply appears divided through the convention of language. I'm real uncomfortable with this death and DMT issue because I don't know quite what to do with it. I like profoundly but even that seems like deeper water than what I wanted to get into.

How does Ibogaine relate to MDMA in opening the heart?

This is a funny thing about compounds, most drugs after they're discovery in the process of entering general awareness undergo a phase in which they are the Love Drug. This happens, marijuana has been the love drug, LSD has been the love drug, psilocybin has been the love drug, a slightly different type of love but cocaine has been called the love drug. MDMA has been called a heart opening drug and Ibogaine as I've talked about.

plant's represent some kind of entire dimension of existence, of which we view the topological manifestation of the form but are completely occluded as to the network of energy and information that

Good question, and humorous. Enemas were invented by the New World Indians, strange enough. It was a route of drug administration unknown to Roman or Greek Medicine. The reason the people of the Amazon Basin invented enemas, Two reasons really: First of all they had these very strong corrosive drugs that they wanted to find a route of administration for and the second reason was they had rubber. The South American forests are a source of rubber. So they invented the first enema, the first hot water bottle and god knows what else, decency should probably not even inquire [Audience Laughter] I've never taken a haludnogenic enema, but in principle it may not be a bad idea with some things that are very sickening or like that. If you do an enema though, remember you cut doses to one third - you don't do a full dose that way or you'll leave a human shaped hole in the roof. [Audience Laughter] Once the European contact began enemas became just a fad in Europe, they were even doing tobacco smoke enemas at one point which is really weird.

Please explain propagation and appropriate dosage of betel nuts and kava

I don't know too much about betel nuts, that's Piper betle it's a vice throughout Southeast Asia. You probably all know the song from South Pacific: 'Bloody Mary's chewin' betel nuts', that's what that's about. Kava Kava is Piper Methiasticum, this is a plant that occurs throughout Oceania and Micronesia and has a very exotic chemistry. Bismoragoline and norbaccastane are the active principles, these two compounds are known otherwise only from a mushroom. Kava is a kind of dreamy intoxicant. You don't feel like doing much but you really enjoy just sitting there on the beach and it's soporific kind of. It causes a bizarre condition which is called Crocodilism. Crocodilism is where your skin dries and cracks and migrates into little paramatte shapes. When Captain Cook landed in the Hawaiian islands he was of course meeting the high mucky mucks of the Hawaiian Royalty he thought everyone had leprosy. He didn't know what kind of a hell he'd fallen into until they put it together and said 'no no, these are the royal families all of these people are suffering from kava addiction; Crocodilism. It's not pleasant tasting, it's not a pleasant high, but recently I was in another state and I had a very chance errand carry me to the house of someone I didn't know and there on the table in this house was this huge bowl - this carved fijiian kava bowl. I walked over and looked at it and it was full of this milky creamy stuff and I stuck my finger in and I tasted it and it was kava and I turned to the lady of the house and said 'what's the story?' she says, 'my husband was in the Peace Corps in Fiji, he loves this stuff. Then I met him and talked to him about it, he said, 'I'm a chronic alcoholic, I can't touch a drink I can't touch a drop but I drink this and I love it.' and I said, 'do you know about crocodilism?' and he said 'oh yes', he lifted up his shirt and scratched his chest and a huge cloud of dandruff arose. Sometimes you never know, it's the people I hang out with. [Audience Laughter] [1:09:57]

Could you ask the Mushroom what we should do about George Bush?

I have hope for the man, he has such a botanically promising name. The ones I am not reading about are the ones that seem to go to areas of my concern that I haven't addressed here today so I don't carry you over into them.

This is an important questions

What is your view of introducing psychedelics to children, and the initiation of children into altered states?

This is so controversial, so hot, that other than reading the question I'm not sure what I could say. At the Bridge conference at Stanford there was a women's panel Cat was on it, Carolyn Garcia, Cindy Palmer Horowitz, Nina Gavoy - some of the great psychedelic women. This is very important to discuss, some of you may have read Odd John by Robert Byrnes where he makes a tremendous case that father's

this represents, and like the zoological kingdom, which has thousands of forms of expression and progressive and more complex forms which culminate in self-reflecting primates. the vegetable kingdom seems to have intelligent species, and gradations of awareness in the world. so that we are opening a dialogue at the end of history with this other form in the biosphere which we are just beginning to cognize as our own understanding about what the world is really about falls into focus, and certainly a hundred years ago no one would've thought that this was in the direct line of historical development of the high tech civilizations, that they would have to explore the mind of the vegetable plant goddess, who was, that only force contending with them for control of the planet that's what it's come down to. so with that kind of idea in mind, the notion of plant and planet which is a phrase of anthony huxleys which is wonderful, uh, can't maybe you would want to talk about this 'um yeah, I was thinking last night and this morning about plants particularly. um, because of the talk I anticipated, back at the tent a little while ago I had a gnawing feeling that I was ignoring the animals too much and then I um arrived here and all they all began to gnaw on me, I just got about 14 ant bites just sitting here. so I feel grounded again. (laughter) I don't know about having a dialogue with the end of history with plants actually (laughter) I do think that uh they are this obviously great and ever present mystery which we ingest all day long without thinking of those as plants. without thinking of them as sacred plants, in the way that we do the sacred ones. their chemistry is, their input is influencing us all the time, whether we eat meat or not, we eat plenty of plants, and we breathe from them and we soothe our nerves by seeing them and being near them. and we go out in places like this and see kinds we've never seen before, and marvel about how they can survive. their real marvels of graceful survival aren't they. the jungle where we've spent a bit of time, the competition it seems for light and for protein (guess for organic matter, the animals competing and here it's obviously for water. they have a kind of deal, if you look around under the bushes you see wonderful wild flowers right now, the rains have just held on, the moisture has held on long enough, that many things are going- the short cycle plants are going through their short intense light cycle and they often need shade to it so we thought something we were sure was an african violet intrabush yesterday. you can see wonderful things if you look carefully and don't bother anybody else under there. um, the question I've been asking of myself recently, and of the few other people, how have many of you ask it - those I get some answers. how can a plant be a teacher? um I ask this of someone the other day who was deeply involved in neural linguistic program and he got way off on a tangent about 'what kind of a question does this mean? just broke down every part and phrase it was wonderful and we never got to any part an phrase - it was wonderful but we never got to anything about what he thought was the answer (laughter), but it does assume all sorts of things, you have to have an image of what you think of as a plant, which all though we have a sort of language verified every answer doesn't really catch on the reality and uh and then you of course have to think what you mean by teacher. well know theres at least one biologist, serious biologist in the group here so I'm hesitant to define a plant. I guess from my point of view as an observer. I've done botanical illustration and really value the opportunity had to really look at them, and then when you think you've really looked, look closer you know, you can just keep on learning from them just visually that way, but they are uh organisms like us that draw in all the elements fire in the form of the sunlight, and water and air and earth. this moment right now is when they're doing that most energetically for the year of taking that moisture in their. you can look at each one, the leaf is new and the tissue is soft and the colors are bright as well as the blossoming and all that. um they're laying out the structure, as I understand it, for that growth to become more permanent, more woody, the perennials anyway. so that next year, well during the year they'll tell that out, next year they'll come from that place, they're doing this envisioning the future, what they'll have to deal with, how to move to make their interface with it, and then how to reproduce and uh their little messages are going into the seeds coming from pollination of other plants. so it's always like with us, when you choose a mate is like your choice for how you'd like the future to be right? my genes your genes, here it goes down the line. um, really all have about this is questions, I hope you don't mind I just throw questions up and then - if

anyone wants to say anything please do. um, one thing I wonder is, we regard ourselves as such individuals, we don't think of ourselves as species much. Terence talks about that. but in our daily life we really identify ourselves as individuals, as some of us having more power, more clarity, more energy, more talent, whatever we divide that way. with plants we tend to think of each plant on the species basis you know? I wonder if um how much that's true um plants we're familiar with like ayahuasca banisteriopsis coffee in the south american jungle, if you want to make this visionary drink you go and find a member of that species, but different members have different potencies and different tastes on the same kind of message. this gets to the teacher part. the the um, offshooters at larva luna interviewed a number of shamans in the jungle, they use this term plant teacher in spanish as we've come to use it too, and uh ask do you think that all plants have uh a plant teacher in ten, or do you think that some do and they were divided for example some people think only the sacred plants do. other shamans said no all plants do just some of the spirits, they call them the mothers, the mother of the plant or the spirit or the teacher. some are stronger, so that implies anytime we eat any plant we're taking in that teacher. they mix these plants with ayahuasca which already provides the vision, then they take a new plant that they don't know so well or that they want some particular aspect of they mix it in with that and take it and feel that they're radiating what is that plant what is the personality, whatever you want to call it of that plant. and that they can take on the qualities of that plant. so um I think the indians in this area as I understand did that too with their plants, they wanted to take on the faulty of the peyote is a good one you know. I mean it lasts a very long time in a very subtle way doing who knows what, all that time when it's not being eaten by something, which is metabolizing the teacher in it, is the teacher in it when it's just sitting there all that time? is it experiencing the visions that come into the animal organism that ingests it. I mean I don't know, and I guess on this species and individual thing, I wonder as an adjunct to that um, you know when you grow your own plants in your own gardens and when you grow your own vegetables how they taste different than vegetables that obviously the ones at the store that probably have not been grown with even the same kind of physical care but certainly not the same kind of attention?"

It's the question for me or what always astonishes me about it is where does the information come from? I mean, the peyote plant or the ayahuasca vine or the mushroom growing there in the jungle or on the desert. how did it manage to tap in and become filled with uh a universe of alien platonic beauty? why is that there? all the rules of orthodox evolutionary theory conserve only what is necessary is conserved so it's very hard to understand how - why a plant needs a library card at the intergalactic library - uh because just sitting there in the desert of some planet alive and living -

"but each plant is different too, their library cards don't take them to the same libraries even. these visionary plants provide something distinct and sometimes you can see how it's a cousin of that one and sometimes you can't see that they're related at all?"

well isn't it that mind is somehow at the reflexive level chemical. and that when you change the chemistry of the engine which is giving the pictures the pictures change. sometimes it seems almost like a biological radio that you tune in to very strongly broad casting stations. some of which are you know - alien high tech insectoid, science fiction places. others are, jungle worlds or things that you can't even english. giant human teachers, I met one 40 feet tall you know but the finger like a little child and led me through what was that doing in the plant?

when you take a longer slice you realize that the individualized existences that the individual is like an illusion and that really the planet is involved in some kind of chemical process which is like a gene swarm. and it's been going on for a billion years with more and more animals and plants as species and as individuals are just aggregates of genes of varying degrees of permanence. the individual is a very impermanent aggregate of genes, the species has a slightly longer duration, but what's really happening is these information transforming molecules are just swarming on the surface of the planet and controlling as you mention (the weather, the chemistry of the soils, the rate of heat transfer) they've discovered now that plankton control weather in the oceans, by controlling the surface reflectivity that - the question I think is the peculiar dualism in the world of in

object. All hyper-dimensional objects are organisms, whether they be societies or animals, so the question of what is the plant, you know when you ask yourself, what am I? what you immediately concentrate on is what philosophers call your internal horizon of transcendence. you look into yourself to understand yourself. when we try to describe a plant, we inevitably give a topological mapping of it, how it appears to us. it's uptake of minerals, and surface reflectivity, it's weight. but the plant obviously experiences itself very differently. all life has an internal horizon of transcendence toward which it aims. it's um - light has called it apperception, it's inclusion of sensory data which it maps being. but what the nature of this higher dimension is, that these vortices are intruding into our dimension from it absolutely anybody's guess. I mean you can call it a mathematical conundrum or a religious mystery. but it's what's making the world happen. it's what, how the mystery of our being will eventually be shed one more level of uh veil to let us understand it. you see an organism is a chemical system which does not run down. the second law, thermal dynamics says that the whole universe tends toward the dissipation structure and the release of energy and heat, and then everything, all structure, all energy is dissipated. but the uh - life has achieved the miracle of by being an open system and taking material into it, and extracting energy from it, and getting rid of waste, life has been able to leave the main stream of thermal dynamic degradation, and establish itself at an equilibrium point, off that graph and maintain itself there for at least on this planet alone for billion of years. now the average life of a star in this galaxy is on the order of two and a half billion years, some last longer, but that means that biology is no ephemeron, no infidescence off the surface of matter as the nineteenth century wanted to describe it. it means that life is uh indicative of a physics of higher dimensions, which intrudes into this otherwise thermodynamically-degrading system which we call the physical universe. and uh - information there seems to be an informational ghost of this universe - which is somehow copresent at all points within the matrix, perhaps alabels the rum or something like that, and that's what the psychedelic experience shows you, it shows you a hologramatic space of information, where by sitting still in your room and sending the mind you can cross the universe in an instant you know, and return. and the question of "is this real?" is in bad taste. it violates the two ontological categories, you see. I mean it just isn't done. laughter. you're right, but the plants seem to be the things which shake us out of these cultural conventions. we have this very bad habit of uh of when we encounter a new experience we describe it and as we describe it we erase it's reality. and replace it with a map. and forever after when we encounter that input, we access the map and overlay it over the thing and say "I know what this is", and so by the time a child is 5-years old they have completely entered into a symbolic construct which hides the real world from them. and uh fortunately these plant teachers seem to have the unique ability of showing you the relativity of language which for us is the relativity of being. and then you were freed because you have seen something incontrovertible, there's no going back. you are - that is the great first gateway on the path to realize the relativity of language and the malleability of the world.

3:12:50
coming out into the desert is a typical of people seeking visions, the first thing you have to do is leave the poles. culture is this effort to hold back the mystery and replace it with a mythology, at which is then in control of those who recite that mythology, whether they be shamans or priests. this holding back of reality is the strange - is what christian theologians call the fall. Our strange alienation from nature that causes us to crowd into cities and mint money and uh put a price on everything - this is why it's so important to go back to the amazon and eastern indonesia to these places and try and understand what spark it was that those people kept, you know over the millennia while we became the prodigal son and wandered into matter and to you know hoard in the cities on the plane. And have now come full circle and have returned at the end of history, with the dilemma that we have made such a mess of things that there's nothing we can do now that lay...

each stage is a greater distancing from the well spring of being, and it's brought us to the valley of dry bones. to the valley of the apocalypse, and uh now the fat is in the fire. now we'll find out what stuff man is made of. it's uh the chickens come home to roost. (laughter)

3:08:40 - 1:50 = 118
formation

why does it seem that reality is not reality
why are there co presence actually two worlds are co present in our experience
this is the taboo subject that we're here to talk about
the weird fact that there are two worlds, one of which our culture doesn't acknowledge but we all experience
that's a very schizophrenic situation to be in
we all exist in both of these worlds but our language our culture our institutions tell us no there's only one world
we have gotten into this lethal culdesac, where by not acknowledging the second world we have uh have veered off on a tangent which is uh threatens our extinction now. this obsession with control of world one; matter, energy and the complete ignoring of the world of consciousness which stood in front of it and manipulated it. But just taking that as a given has created this fantastically imbalanced culture.
I think that gets back to plants as teachers, because since we do, as in your words play with fire, as human beings. perhaps the question you were asking as to the plants as being teachers, my feeling at the time was "there communication with us as we are in communication with them" we're all transcendent beings, you're talking gene swarming on the planet. there's no safe in which we lock our own human knowledge, it's transcendent to all around us. uh if you get into intelligent plants, which we were talking about earlier, perhaps, I mean if you follow that logically out, why not have have teachers as chemicals, that's how they can manifest within this particular body and do this library card as you word. well I think there's only one life on the planet though and to say that we're separate from the plants or from this or from the air is silly.

so that's a great image, the growing transparency
that's a good idea for what the end of history is. everything becomes clearer and clearer and clearer and as it becomes clearer boundaries disintegrate and everything is seen to be of the same stuff.
well I think through much of the world and still for instance the amazon and other cultures who were tuned into nature, was very transparent for very long. Progress, was the losing of that transparency and the forging ahead of certain parts of it. And, and almost to the point of just either eliminating uh to extinction or to the extinction of memory, the lessons. one day I was just, I think I was doing bookkeeping or something very mundane uh the little voice that interrupts every once in awhile, said um " a plant teacher is a teacher who has taken the form of a plant" and then that raised all these questions for me, so does that mean there are teachers floating around looking for places to land and ways to interface with the other species. and you know, I've always thought of rocks, big rocks and many places in the world you can sit on them and you can just here them you know and feel them. really.

I'm sure you know rudbridge shall bring theory
well it's basically the idea of things of like kind resonate together
and uh when thought about this problem before about LSD and where does it fit into all of this LSD is in the morning glories of central mexico and the far pacific. and I think that what makes a plant teacher complex is how many people it's taken, and that a plant that has been used a hundred thousand years is filled with all of the contents of the minds of the people who took it over that time.
but I wanna introduce the notion that life, the plants and the animals are intrusions into three dimensional space of some kind of topological manifold of a higher order. you see the way in which a chair differs from a giraffe is that if you slice through the chair and then come back and examine it twelve hours later, it will be the same. but the giraffe will have changed radically. this is because by cutting into the giraffe you have intruded into the temporal dimension of it's existence. it is more like a musical note than an object, it must be born, grow mature and die and that process growth maturity and death is how three dimensional beings like ourselves describe the intrusion of these hyper-dimensional vortices into our world. that's the mystery of life, cannot be encompassed in three dimensions, life is a hyper-dimensional

well no, I'm very optimistic (laughter) is it my metaphors or my pessimism, the horrible metaphors yes well - the rhetorical hyperbole, unbridled
"it interests me greatly to think that there's two worlds or that there's a main menu world"
I think you're right, that there are different orders of different worlds. I mean I guess it was the physicist wheeler who thought that every time there was a choice, the universe took both paths and had always done this so that the number and kinds of universe was uh staggering.
right, I find that cumbersome. and uh (laughter) but there's certainly seem to be a number of universes and there seems to be different kinds of universes. for instance, you can tune from channel to channel but some of them you can't make heads or tails out of you know. it's just too far away from your conceptual schema for you to be - sorta like watching ideological mandalas, or something. you can't say much about it afterwards but it certainly was compelling while it was (laughter)
and uh, well I don't know robin, you're such skillful questioner, you've brought yourself to the doorway to my most recent mania, maybe I should unburden myself briefly about it (laughter)
one of the weird things about growth or trying to make your ideas always become new is that you always assume you're going to uh to uh know what the next step is. that even though you're going to become more and more enlightened there won't be any more surprises (laughter)
so a few weeks ago I was meditating in my usual fashion and uh I began to get this new idea which was so weird that immediately shifted into a "ha, this is not the truth, this is not a transmission of the nature of reality, this is a plot for a science fiction novel, that I should write" and tied to hold that as the defense, that was the shield against the onslaught of this thing, and I've never been one for atlantis or lemuria or all these invisible prehistoric lands and places that people enjoy so much. but I was told a very funny thing which I'll share with you, its uh a funny idea. now lets see how does it go. it has two versions: one of which speaks a scientific language the other speaks a mythological language. so the scientific language goes like this: there's something in the universe called a fractal soliton of improbability, this means it's a univocal cant, it only happens once in the lifetime of the universe. you can think of it as a wave length with one wave, that's why it's called a soliton. and these things move not in ordinary 3-dimensional space, but in some kind of much higher spacial manifold. and when they collide with a planet or when one collides with a planet in a universe the time stream of that planet is divided and two copies of the entire planet spring into existence without either having any knowledge of it. it just is something which happens. so this voice was telling me that uh this had happened to the earth. and that this was the secret that we were all striving to understand, was that an event in the past had actually divided our time stream. and that a twin of this planet had come into being in another dimension. okay so that's the scientific explanation of it.
so the mythological explanation of it was. that the universe was gnostic. that the universe was a creation of a demiurge. not the highest expression of divinity, but a kind of divinity, a fallen creature. and that this demi-urge was able to coax itself into being, and actually incarnate into history as a human being, and that when this happened this was then the mythological expression of the fractal soliton of improbability and when it happened the time stream split.
"the universe is the creation of the demi-urge and the demi-urge it held itself in the form of an individual" right so this is sort of "we walked a long time"
when you're a den-urge who can hurry (laughter)
okay so the time splitting event had to do with the career of christ. who was an extraordinary manifestation of energy in historical time stream not to be confused with the buddha or mohammed or zoroaster who were great saints. and uh it was something else. it was in some sense what it claimed to be but in some sense okay. so now at the moment of, and you can choose either the immaculate conception or the resurrection depending on what side of the bed you got up on today. but at that moment, the time stream split, and this other place came into being without having any awareness - and they were identical at that moment, these two worlds. now christ had no children so oh what I forgot to say was, that in the event, the fractal soliton of improbability has the quantum mechanical half charge, so that

in one of the universes it happens, in the other universe it doesn't happen. and so everything about these two worlds was the same except that in one of them the immaculate conception had not taken place, the resurrection had not taken place. now because christ had no children, in the world which he was absent, it was not a genetic line which was missing, it was an ideological line which never received expression. and consequently as time passed first decades and then centuries, the absence of this particular intellectual influence in the world, changed the world radically. in the following way, greek science did not suffer the suppression that occurred with the conversion of constantine. the academies were not closed, the hermetic knowledge was not repressed. conversely the empire was stronger and was able to repel the barbarian invasions of the second to the fifth century. and mathematics which had halted in our world at diophantus, proceeded to his disciple hephaestus to develop a calculus by ad 3 seventy. so the millennia of christian stasis that occurred in our world did not occur in that world, and as time cast an engineering advances occurred. by around 850 they had ships which were able to cross the atlantic ocean, and they encountered the mayan civilization, reaching it's fullest flower in guatemala and on the yucatan peninsula and in fact in this vision i saw the roman emperor cosmodorus the fifth make a pilgrimage to tidal in 920 to be presented at the coronation of a king, the end of boktinala. anyway, this crackle roman imperial culture immediately recognized the genius of the mayans in mathematics and astronomy and europe was transformed into amalgamation a greco mayan civilization with the (cough laughter) so let me see. and this civilization continued to develop, now one of the influences which the mayans brought into europe around the year 950 was their extremely sophisticated psychopharmacasia and their shamanism. and this mated with neoplatanism and hermeticism so rather than science developing, as it developed in our world, a kind of magical psychopharmacologic technology of thought and understanding was what was developed over the centuries. and then in later centuries, centuries before it happened in our world, they contacted the orient, and the sung the dynastic influences of the sung poured itself into the creation of global civilization such that by around 1200 ad they were able to land on the moon. and create a cybernetic global civilization similar to the kind we have now, they continued evolving with all this psychotronic and shamanic derived - and now by this time you can imagine it was unbelievably exotic, an alien civilization compared to our own. the fruits of their psychedelic and psychoanalytic investigations into higher space was the discovery of our world. they found out what had happened, they figured it out. by studying dreams and by making deep journeys into the psychedelic space they were able to discover our sleeping unconscious with it's repository of the legacy of the christian centuries under the reign of this demi-urgic ideology. and they conceived of the notion of saving us, and it has to do with this whole thing about the UFO's and influencing dreams and astral traveling and the other side is actually the manifestation of this bizarre greco-mayan post modern star firing civilization. trying to reach across the dimensions to save us from the momentum of our history. by making us aware of first of all, their existence, and also their technology which is evolving toward a point where i think around the mayan millennium, around 2012 the time island will be, we will flow past. the time island and the two time streams will be rejoined, and we will make peace with this civilization which is now 1000 years more advance than us with this totally different cultural history and this completely different take on reality. so this came to me in the space of about 15 seconds, and uh more details have flowed in and i use it mostly as a meditational device, because it's so interesting to ask to be told about how this other civilization developed. it's amazing exoticism you know it's neoplatanism, it's daoism, it's mayan influences melded into a completely different kind of civilization than the one that we inherited. i've always thought you know that the uh - that uh christianity without making any judgement about christ himself, that christianity is hands down the single most reactionary force in all of human history and where would we be had that twelve hundred years not been given over to this peculiar meditation. you know, all the pieces were in place for the kind of civilization that i've outlined. it was just, uh, a coincidence.